

The Inquirer

A Journal of Liberal Religion, Literature, and Social Progress.

ESTABLISHED IN 1842.]

[REGISTERED AS A NEWSPAPER.]

No. 3703.
NEW SERIES, No. 807.]

LONDON, SATURDAY, JUNE 14, 1913.

[ONE PENNY.]

PROVINCIAL ASSEMBLY of Presbyterian and Unitarian Ministers and Congregations of Lancashire and Cheshire.

THE ANNUAL MEETING will be held at Bolton on Wednesday next, June 18.

11 a.m. Service in Bank Street Chapel. Preacher, the Rev. B. C. Constable. Supported by the Rev. G. A. Payne.

12.30 p.m. Lunch in the School. 1s. each.

2 p.m. Business Meeting in the Chapel, J. Wigley, Esq., President, in the Chair.

5 p.m. Tea in the School. 1s. each.

6.30 p.m. Public Meeting in the Spinners' Hall, St. George's-road, Councillor A. T. Crook, Esq., J.P., in the Chair. Addresses by Fred Maddison, Esq. on "The Pulpit and Labour Unrest"; J. W. Barlow, Esq., on "The Church and Sunday School and Organised Religion"; the Rev. A. Stanley Mellor, B.A., Ph.D., on "The Spirit of Revolt."

H. E. DOWSON, B.A. } Hon.
N. ANDERTON, B.A. } Secs.

UNITARIAN HOME MISSIONARY COLLEGE.

THE ANNUAL PUBLIC EXAMINATION of the Students of the Unitarian Home Missionary College will be held at **Summerville**, Victoria Park, Manchester, on **Tuesday, July 1**, commencing at 10.30 a.m. The VISITOR'S ADDRESS will be delivered by the Rev. PHILEMON MOORE, B.A., of Carmarthen, at 5 o'clock. Subject, "The Student-mind and the Work of the World."

On the Evening of the same day, the VALEDICTORY SERVICE will be held in **Cross Street Chapel**, at 7.30, and will be conducted by the Rev. J. E. ODGERS, M.A., D.D., of Manchester College, Oxford.

Music by the Choir of the Longsight Free Christian Church. Organist, Mr. O. H. HEYS.

The GARDEN PARTY will be held on the following day, Wednesday, July 2, from 3 to 8 o'clock. Tickets, 1/- each.

The attendance of all friends of the College is earnestly invited.

For the Committee,
P. J. WINNER, } Hon.
G. A. PAYNE, } Secs.
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SUSTENTATION FUND

FOR THE

Augmentation of Ministers' Stipends.

A GENERAL MEETING of Contributors to the Sustentation Fund will be held at Dr. Williams's Library, Gordon Square, London, at noon on **Tuesday, June 17**, to appoint three new Trustees of the Fund in the places of the late Charles W. Jones, Esq., and the late Frederick Nettlefold, Esq.; and of Sir W. H. Tate, Bart., who retires.

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June 15.—Rev. GERTRUDE VON PETZOLD, M.A., of Birmingham.

" 22.—Rev. HENRY DAVID ROBERTS, of Liverpool.

" 29.—Rev. Dr. JOSEPH ESTLIN CARPENTER, Principal of Manchester College, Oxford.

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Preachers:—REVS. DR. J. E. CARPENTER and A. N. BLATCHFORD, B.A.

The following Ministers will also take part:—Revs. R. H. U. Bloor, B.A., R. Davis, B.A., A. E. O'Connor, B.D., and J. Worthington, B.A.

Generous collections asked for. Tea, in the Parish Rooms, at 5.15 p.m., at a charge of 6d. each person.

The Inquirer.

The issue of June 7 contains the following:—

"The Priesthood and Kingship of the Layman." By J. M. LLOYD THOMAS.

"Songs of a Buried City" (X.) By H. LANG JONES.

"The Mystic Way." By GERTRUD VON PETZOLD.

Mr. TAGORE on "The Problem of Evil." &c., &c., &c.

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OUR CALENDAR.

It is requested that notice of any alteration in the Calendar be sent to the *Publisher* not later than Thursday Morning.

N.B.—The name of the Minister of the Church is in all cases inserted, unless instructions are received to the contrary by Thursday morning before the date of issue.

SUNDAY, June 15.

LONDON.

Acton, Creffield Road, 11.15, Mr. E. B. ATHAWES; 7.0, Mr. W. T. COLYER.
 Brompton, Fort-road, 7, Mr. H. N. CALEY.
 Blackfriars Mission and Stamford-street Chapel, 11 and 7, Rev. J. C. BALLANTYNE.
 Brixton, Unitarian Christian Church, Effra-road, 11 and 7, Rev. G. C. CRESSEY, D.D.
 Child's Hill, All Souls', Weech-road, Finchley-road, 11.15 and 6.30, Rev. EDGAR DAPLYN.
 Croydon, Free Christian Church, Wellesley-road, 11 and 7, Rev. W. M. WESTON, Ph.D.
 Essex Church, The Mall, Notting Hill Gate, 11 and 7, Rev. H. E. B. SPEIGHT, M.A.
 Finchley, Granville-road, Ballards-lane, 11, Rev. J. A. PEARSON; 6.30, Mr. W. LEE, B.A.
 Forest gate, Upton-lane, 11, Mr. A. J. HEALE; 6.30, Mr. STANLEY MOSSOP.
 Hackney, New Gravel Pit Church, Chatham-place, 11.15 and 7, Rev. BERTRAM LISTER, M.A. Sunday School Anniversary.
 Hampstead, Rosslyn-hill Chapel, 11.15 and 6.30, Rev. H. Gow, B.A.
 Highgate-hill Unitarian Christian Church, 11 and 6.30, Rev. A. A. CHARLESWORTH.
 Ilford, High-road, 11 and 7, Rev. A. H. BIGGS.
 Islington, Unity Church, Upper-street, 11 and 7, Rev. PRIESTLEY PRIME.
 Kentish Town, Clarence-road, N.W., 11 and 6.30, Rev. F. HANKINSON.
 Kilburn, Quex-road, 11 and 7, Rev. C. ROPER B.A.
 Leytonstone, 632, High-road, 6.30, Mr. A. STEPHEN NOEL.
 Lewisham, Unitarian Christian Church, High-street, 11 and 7, Rev. W. W. CHYNOWETH POPE.
 Mansford-street Church and Mission, Bethnal Green, 7, Flower Services, Rev. JOHN TOYE.
 Peckham, Avondale-road, 11 and 6.30, Rev. DOUGLAS W. ROBSON, B.D.
 Richmond, Free Church, Ormond-road, 11.15, Rev. F. W. G. FOAT, Litt.D., M.A.; 7, Mr. L. F. WALLIS, B.Sc., F.G.S.
 Stoke Newington Green, 11.15 and 7, Dr. J. LIONEL TAYLER.
 Stratford Unitarian Church, 11, Mr. STANLEY MOSSOP; 6.30, Mr. F. COTTIER.
 University Hall, Gordon-square, W.C., 11.15 and 7, Rev. GERTRUD VON PETZOLD, M.A.
 Wandsworth Unitarian Christian Church, East Hill, 11 and 7, Rev. W. G. TARRANT, B.A.
 Wimbledon, Smaller Worple Hall, 7.
 Wood Green Unity Church, 11 and 7, Rev. JOSEPH WILSON.
 Woolwich, Carmel Chapel, Anglesea-road, 3 and 6.30, Rev. F. H. M. BROCKWAY.

ABERSTWYTH, New-street Meeting House, 11 and 6.30. Supply.
 BATH, Trim-street Chapel, 11 and 6.30, Rev. J. McDOWELL.
 BIRMINGHAM, Old Meeting Church, Bristol-street, 11 and 6.30, Rev. J. M. LLOYD THOMAS.
 BIRMINGHAM, Church of the Messiah, Broad-street, 11 and 6.30, Rev. J. W. AUSTIN.
 BLACKPOOL, South Shore Unitarian Free Church, Lytham-road South, 11 and 6.30, Rev. H. BODELL SMITH.
 BOLTON, Halliwall-road Free Church, 10.45 and 6.30, Rev. J. ISLAN JONES, M.A.
 BOURNEMOUTH, Unitarian Church, West Hill-road, 11 and 6.30, Rev. V. D. DAVIS, B.A.

BRIGHTON, Free Christian Church, New-road, 11 and 7, Rev. W. TUDOR JONES, Ph.D.
 BURY ST. EDMUNDS (Free Christian), Church-gate-street, 11 and 6.45, Rev. G. WARD.
 BUXTON, Hartington-road Church, 11 and 6.30, Rev. G. STREET.
 CHESTER, Matthew Henry's Chapel, 11 and 6.30, Rev. D. JENKIN EVANS.
 CLIFTON, Oakfield-road Church, 11 and 6.30, Dr. G. F. BECKH.
 {DEAN ROW, 10.45 and
 {STYAL, 6.30, Rev. E. A. VOYSEY, M.A.
 DOVER, Adrian-street, near Market-square, 11 and 6.30, Rev. C. A. GINEVER.
 DUBLIN, Stephen's Green West, 12 and 7, Rev. E. SAVELL HICKS, M.A.
 EVESHAM, Oat-street Chapel, 11 and 6.30, Rev. W. E. WILLIAMS.
 GEE CROSS, 11 and 6.30, Rev. F. HEMING VAUGHAN.
 HASTINGS, South Terrace, Queen's-road, 11 and 6.30, Rev. DAVID DAVIS.
 HORSHAM, Free Christian Church, Worthing-road, 11 and 6.30, Rev. VICTOR MOODY.
 HULL, Park-street Church (Unitarian), 10.45 and 6.30, Rev. LAWRENCE CLARE.
 LEEDS, Mill Hill, 10.45 and 6.30, Rev. B. C. CONSTABLE.
 LEICESTER, The Great Meeting, 11 and 6.30, Rev. E. I. FRIPP.
 LEWES, Westgate Chapel, 11 and 6.30, Rev. J. M. CONNELL.
 LISCARD-WALLASBY, Memorial Church, Manor-road, 11 and 6.30, Rev. A. E. PARRY.
 LIVERPOOL, Ancient Chapel of Toxteth, 11 and 6.30, Rev. J. R. RUSSELL.
 LIVERPOOL, Hope-street Church, 11 and 6.30, Rev. H. D. ROBERTS.
 LIVERPOOL, Ullet-road, Sefton-park, 11 and 6.30, Rev. E. S. RUSSELL, B.A.
 MAIDSTONE, Unitarian Church, Earl-street, 11 and 6.30, Rev. ALEXANDER FARQUHARSON.
 MANCHESTER, Cross-street Chapel, 10.30 and 6.30, Rev. E. L. H. THOMAS, B.A.
 MANCHESTER, Platt Chapel, 11 and 6.30, Rev. W. WHITAKER.
 MANCHESTER, Upper Brook-street, Free Church, 11 and 6.30, Rev. E. W. SEALY, M.A.
 NEWCASTLE-ON-TYNE, near Free Library, 10.45 and 6.30, Rev. ALFRED HALL.
 NEWPORT, Isle of Wight, Unitarian Church, High-street, 11 and 6.30, Rev. J. RUDDLE.
 PORTSMOUTH, High-street Chapel, 11 and 6.45, Rev. G. W. THOMPSON.
 OXFORD, Manchester College, 11.30, Rev. DR. ODGERS.
 PORTSMOUTH, St. Thomas-street, 6.45, Rev. T. BOND.
 PRESTON, Unitarian Chapel, Church-street, 10.45 and 6.30.
 SCARBOROUGH, Westborough, 10.45 and 6.30, Rev. JOSEPH WAIN.
 SHEFFIELD, Upper Chapel, 11 and 6.30, Rev. J. W. COCK.
 SIDMOUTH, Old Meeting, High-street, 11 and 6.30, Rev. WILLIAM AGAR.
 SOUTHPORT, Portland-street Church, 11 and 6.30, Rev. R. NICOL CROSS, M.A.
 SOUTHAMPTON, Church of the Saviour, London-road, 11 and 6.30, Rev. A. R. ANDREAE.
 TORQUAY, Unity Church, Montpellier-road, 11 and 6.30, Rev. A. E. O'CONNOR, B.D.
 TUNBRIDGE WELLS, Dudley Institute, 11, Rev. G. B. STALLWORTHY; 6.30, Dr. GERARD SMITH, subject "Faith."
 WEST KIRBY, Meeting Room, Grange-road, 11 and 6.30, Rev. H. W. HAWKES.

CAPETOWN.

Free Protestant (Unitarian) Church, Hout-street, 6.45, Rev. RAMSDEN BALMFORTH.

MELBOURNE, AUSTRALIA.

Free Religious Fellowship, Collins-street, 11 and 7, Rev. F. SINCLAIRE, M.A.

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Readers who experience difficulty in obtaining THE INQUIRER locally will greatly oblige by communicating with the Publisher, 3, Essex-street, Strand, W.C.

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Advertisements should arrive not later than Twelve o'clock on THURSDAY to appear the same week.

THE INQUIRER.

A Journal of Liberal Religion, Literature, and Social Progress.

CONTENTS.

NOTES OF THE WEEK	371	The Song of the Thrush	376	Boys' Own Brigade	379
CONSTRUCTIVE CHRISTIANITY	372	Country Holiday Movement	376	Southern Unitarian Association	380
CORRESPONDENCE :—		Literary Notes	376	The British Anti-Vivisection Society	381
What is Disinterested Management ?	374	Publications Received	376	Mrs. Besant's Lectures	381
Welsh Disestablishment	374	FOR THE CHILDREN :—		The White Slave Traffic	381
Secular Education	375	Principles	376	The Social Movement	381
Temperance Propaganda	376	MEETINGS AND GENERAL NEWS :—		NEWS OF THE CHURCHES	382
The International Congress of Religious		Mr. Tagore on "The Problem of Self"	377	NOTES AND JOTTINGS	383
Liberals	376	Dekan Hosang of Pontresina	379	OUR CHESS COLUMN	384

** * All letters and manuscripts for the Editor should be sent to 23, Cannon Place, Hampstead, N.W.*

NOTES OF THE WEEK.

THE stone-laying ceremony in connection with the new buildings of Cheshunt College at Cambridge last Saturday marks another stage in the drift of Nonconformist Colleges to the older Universities. The gain from the point of view of closer association between scholars belonging to different schools of thought has undoubtedly been very great. Anglican theology is a very different thing, less wooden and provincial, more susceptible to the deeper issues of thought, since it has learned to associate on equal terms with all religious men who cultivate knowledge and seek for truth. Nonconformity on its side has also rubbed off many of its angles, acquired a new reverence for the dignity of sacred learning, and imbibed many admirable qualities of sound judgment and historical sympathy from its new surroundings.

BUT the deliberate acceptance of a post-graduate course at Oxford or Cambridge as the best preparation for the Christian ministry in the modern world has created problems and difficulties which were hardly anticipated by the pioneers. There is the difficulty of the false standards of living which still set the fashion at Oxford and Cambridge, so alien to the simplicity and self-discipline of the life of service which is to follow. There is the difficulty of withdrawal from the busy centres of population into the quiet back-waters of life, bringing with it the tendency to immersion in scholastic pursuits and unreal problems of the intellect without the corrective of contact with the vital experience of ordinary men and women. There is, lastly, the difficulty due to the waning importance of Oxford and Cambridge in the intellectual life of the nation. With the growth of the modern universi-

ties they have inevitably lost much of the prestige which they once claimed to hold in exclusive fee. But they no longer control, at most they only share in diminishing proportion with others, the best education, the noblest intellectual ideals, and the most promising movements of social and religious advance.

THE action against Mr. Cecil Chesterton for criminal libel ended last Saturday with a verdict of guilty. The attack was of a particularly venomous and damaging description, and the plea of justification broke down so completely as to leave the ordinary mind, which still retains some respect for the obligations of truthfulness in public controversy, gasping with amazement. We refer to the matter here because it concerns the fair fame of journalism so closely, and the verdict will do something to restrain the rhetorical antics of a group of clever irresponsibles and to convince them that they cannot violate the accepted code of honour in English journalism with impunity.

THE simple and direct words of comment upon the verdict by Mr. Justice Phillimore were admirable, and in their restrained severity will do more good than the most drastic form of punishment. After expressing his entire agreement with the finding of the jury, he addressed Mr. Cecil Chesterton in the following terms :—" I shall bear in mind that you have sworn upon oath that you honestly believed the matters which you have written and published. I return to a remark I made somewhat early in the case, which I hoped at one time might possibly have been taken to heart by you and your advisers. It seemed to me that really a good deal of this matter was due to what the theologians would call invincible ignorance—to ignorance of business, and prejudice; and ignorance and prejudice are bad starting points on the road to truth. And even if you take sincerity and honesty of purpose as your comrades, you may find yourself in a pit

at the last. I still think that you, and possibly those who were behind you, have been partly instigated by racial prejudice and partly blind to business matters, which has led to the extraordinary series of libels that you have published upon Godfrey Isaacs."

WE hope that the public mind will linger over the words " racial prejudice " and give them their due weight. There have been some ugly symptoms lately of an attempt to import anti-Semitic prejudice into English public life. It has been a weapon of tyranny and reaction in the hands of unscrupulous politicians abroad and cloaked its vileness in a pretentious and odious religiosity. If the movement gained any foothold in this country it would probably follow the same course, and the holiest things in Christianity would be suborned in order to cover it with a few rags of respectability. The danger may not exist as yet in a very menacing form, but it has raised its head, and it is the business of all who care for truthful lips and just judgment and a religion untainted by rancorous prejudice to smite it with passionate indignation.

THE report of the Select Committee on the Putumayo Atrocities was issued on Monday. It finds the charges made against Arana and his accomplices proved, and at the same time places a terrible weight of responsibility upon the shoulders of the English directors. The plea of ignorance is swept away as an impossible one in circumstances where ignorance meant a plain neglect of duty.

" The directors," it is stated, " assumed positions to which are inseparably attached responsibilities they failed to discharge, and in the opinion of your Committee their conduct on this head is deserving of severe censure. They should not lightly have exposed to risk the good name of England. They ought to have realised the responsibility of

being pioneers of commerce in a new and uncivilised region, where they must have known that the authority of government was at least very weak."

* * *

IN regard to Sir John Lister-Kaye, whose name it will be remembered was mentioned by Dean Henson along with the other English directors in his scathing indictment from the pulpit of Westminster Abbey, the report makes the following plain declaration of responsibility. He "had no knowledge either of the country or of the conditions, or of the trade in which his company was engaged; he did not know the language in which the proceedings of the board, of which he was a member, were frequently conducted. He deserves censure for taking a directorship under conditions so humiliating, and for allowing his name to be used as an inducement to attract investors into a company of whose business and proceeding he knew nothing at all."

* * *

WE hope that this report will contribute to the formation of a healthier public opinion on the whole subject of direct personal responsibility on the part of all who engage in trading operations with native races, whether they reside in the tropics or occupy a broker's office in the city. Rubber is a word of ill omen in recent commercial enterprise. Many people have grown rich on it quite thoughtlessly. It must be a humiliating experience for any man to realise that he has made so much as a farthing out of a system of forced labour, hedged round with revolting atrocities including "murder, torture, violation, and constant floggings of a barbarous nature, and other acts of unspeakable cruelty."

* * *

THE recommendations of the Putumayo Committee in regard to safeguards for the future do not go very far, and are chiefly in the direction of strengthening the consular service. Some people will feel that there are signs of legal conservatism in the reluctance to extend the principle of punishing extra-territorial crime—a difficulty which, we believe, does not exist under French law; but it is suggested that the existing provisions of the law might be extended so as to cover the gravest offences against the person and any practices of forced labour which are akin to slavery.

* * *

By the death of Dr. Charles Augustus Briggs, which took place last Sunday, the United States has lost one of its most learned theologians. He was associated with Canon Driver and Dr. A. Plummer in the editorship of the "International Critical Commentary." His own contribution to the series was a commentary on

the Psalms in two volumes, a book of massive scholarship in which the weight of learning tended to crush out the spiritual aroma of the world's finest religious lyrics. But his name will be remembered chiefly for the simple courage with which he faced the most dramatic moment in his career when he was arraigned for heresy and suspended by the General Assembly of the Presbyterian Church in America.

* * *

THIS famous heresy trial took place only 20 years ago, but already the counts in the indictment, as summarised in *The Times*, have an antediluvian sound about them, so swiftly has the whole intellectual temper of religion changed for the better. The charges brought against him were that he had taught that reason and the Church are each a "fountain of Divine authority which apart from Holy Scripture may and does savingly enlighten men"; that "errors may have existed in the original text of the Holy Scripture"; that "many of the Old Testament predictions have been reversed by history," and that "the great body of Messianic prediction has not and cannot be fulfilled." He also taught that "Moses is not the author of the Pentateuch" and that "Isaiah is not the author of half the book which bears his name"; that "the processes of redemption extend to the world to come," while "sanctification is not complete at death."

* * *

"AFTER his suspension," says the Washington correspondent of *The Times*, "from the Presbyterian ministry, so strong was his hold over his immediate followers that, instead of ejecting him, the Union Seminary followed him into the wilderness and became a non-sectarian school of theology. Dr. Briggs sought ordination in the Episcopalian Church in order that he might again be able to preach. The action of the Union Seminary and Dr. Briggs's change of Churches give the key to his position. He cared very little for denominational lines or for tradition. 'Which will you believe—Christ or Briggs?' was a cry raised at the time of his trial for heresy. One of the points brought against him was that he credited Martineau and Newman with as high a place as Spurgeon in the kingdom of heaven. In his defence he admitted that his classification might be obnoxious to the majority of Presbyterians, but added that the average opinion of the Christian world would not assign Spurgeon a higher place. In the United States his influence was very considerable, and it is not perhaps unfair to trace to it a good deal of the movement now visible for closer relationship, and possibly amalgamation, between various branches of non-Roman Catholic Churches."

CONSTRUCTIVE CHRISTIANITY.

—

RELIGION has usually hitherto expressed itself through persons, times, places, books, events and observances regarded as possessing unique authority or special sanctity. Its books are specially inspired, and form a Sacred Scripture unlike any other scripture. Its priests are men "set apart," anointed with supernatural holiness and power unlike other men. The significant and decisive events in its history are miraculous—an irruption, a breaking in of Deity in a special way upon the orderly sequence of natural development. Its days, its new moons and Sabbaths, are days of peculiar joy or solemnity unlike other days.

The religious mind of man has always worked in this way. It seems too poor, too feeble to grasp the divineness of the whole, except by seeing *first* some special flashing of Deity in the part.

Now, to our own age, this view of things has become to a large extent, if not wholly, discredited. We say with the late Edward Caird, in his little book on Hegel (p. 115), that "under the acknowledged reign of law, the world is a connected drama, in which there is no place for episodes. Hence we can find the Ideal anywhere only by finding it everywhere." We no longer believe in the unique inspiration of the Scriptures. We say indeed that they are inspired, but we mean by this only that they have the characteristics of all great religious literature. As our formula goes, they may differ in degree but not in kind from other high and impassioned religious writings. Sometimes we would not even qualify "writings" by the word "religious," for we claim that the poetry and prose not usually called "religious" may be similarly inspired. And in the same way we make universal what has hitherto been regarded as particular, we make general what was hitherto special, and a common endowment what used to be looked upon as unique.

We claim that Monday is as sacred as Sunday, the factory or office as holy as the church. The Word is made flesh in Christ but is made flesh also in *all* men. Christ was divine, but then *all* men are divine. The budding of a leaf, or the opening of a flower, or the birth of a child is as miraculous as the origin of Christianity. Miracles do not happen, except in the sense that every phenomenon whatsoever is an instance of the perpetual miraculousness of the universe. Priests are not holy in any other sense than that in which a merchant or a manufacturer is holy.

Now this way of looking at things may be either more true or more false than the old view, according to the way in which you receive and understand it. I believe

that, generally speaking, it has become more false, not more true. We have abandoned the old before appropriating and assimilating its significance, and our modern attitude often ends in a complete denial of any God worth recognising or worth worshipping. The God that so many men believe in to-day is a God who makes no difference. He will not do good, he will not do evil; he does not interfere; he is an Almighty Gallio who cares for none of these things.

Is it not true that this has worked out in some such way as this?—God being all in all, He is everywhere and in everything. But instead of our literature becoming in consequence as inspired as the Bible, the Bible has become as uninspired as ordinary literature. Instead of the Monday becoming really as holy as the Sunday, the Sunday has become as secular as the Monday. Instead of the factory becoming as sacred as the House of Prayer, the House of Prayer has become as profane as the factory. Instead of the man in the street becoming as divine as Christ, Christ has become as human as the man in the street. Instead of the budding of a leaf, or the opening of a flower, or the birth of a child becoming as miraculous as the rise of Christianity, the rise of Christianity has become as natural as the budding of a leaf. Instead of the merchant becoming as holy as a priest, the priest has become as worldly as a merchant.

Now if this is the real view we take, however much we may disguise it and wrap it up in great swelling and high-sounding terms, then we must admit that so far from soaring above the old miraculous and unique theory of religion, we have sunk deep down below it. The only condition on which we may "universalise" the old doctrines is that we shall see God as "attention concentrated everywhere," if we can speak of a "where" at all for an Absolute Eternal Being. It is a great truth to grasp—too great for most of us. Such knowledge is too wonderful for me. It is high, I cannot attain unto it. But there is another truth no less important, more modest and perhaps more vital; it is, I think, difficult, if not quite impossible, to see God everywhere—in error as in truth, in evil as in good, in hideousness as in beauty. As a matter of fact, we do not find God everywhere. *Here and there, now and then*, are the ways of His working, as we discern them from our relative, mundane, human point of view.

We may therefore invert, or at least amend Edward Caird's dictum, and say not that "we can find the Ideal anywhere only by finding it everywhere," but that *we can find the Ideal everywhere only by finding it somewhere*. That is to say, we must interpret things that seem to us the lower in terms of the higher, not what seems to

us the higher in terms of the lower. And precisely here is the problem. It is manifestly impossible for us in a thousand cases to interpret the lower in terms of the higher, except by compromising and vulgarising the higher. How, for example, can we interpret the literature of modern journalism in terms of Isaiah's prophecies, except at the cost of degrading and cheapening the significance of Isaiah? How can we interpret the inorganic in terms of the organic, chemistry in terms of biology, matter in terms of spirit, self-interest in terms of duty, Nature and its mechanical uniformities in terms of God and His Creative Freedom? Our effort to do so always ends in sinking the higher into the lower, not in carrying the lower up into the higher. We sink the priest in the layman, instead of raising the layman to a realisation of his true priesthood; the Holy Day becomes a holiday; the sanctuary becomes an ordinary building, and all things lapse into an evil equality. Our wisdom, it seems to me, in all these matters, is to hold fast to the higher reality, even if in comparison with the lower we have to regard the higher as special and unique. For the perils of superstition are never so deadly or sterilising as the perils of negation, and our modern danger is not the romanticism of a poetic faith but the Philistinism of a pedestrian infidelity.

If men can clearly see God working all things in all, then for them, it may be, all is well. The natural is become transfigured in a mysticism of Supernatural Brightness; their souls are exalted, and they are at peace. But if they cannot rise to this High Vision, and sustain themselves at that level, then their wisdom is to recognise frankly their limitations, and contemplate God where they see Him most gloriously—in Christ, in the Saints, in special acts and providences, in His guiding hand in their own private history, and in His intimate response to their own secret sighing. They will thereby, I am convinced, be much nearer the real core of truth than if they were, for example, to see Christ as a man of no particular importance, and Christian history as an epoch of no divine significance. I am profoundly convinced that the two apertures of leakage in the more liberal churches—the sinking back into dogmatic orthodoxy and Romanism on the one hand, and the sinking down into a colourless rationalism and impotent agnosticism on the other—I am profoundly convinced that these two processes arise from the failure of the over-ambitious effort to see the Eternal in all the moments of time, to see the Absolute in all the phenomena of a relative world. The one class hungering for God rush back affrighted into the arms of ecclesiastical authority, and worship not God in Christ—which we all do—but Christ as God. This they think they can realise. Worship becomes alive and warm for them, whereas before they found themselves "beating their luminous wings in the void" in vain. The other class, despairing of seeing God at all, and not content with a symbolic religion, abandon it

altogether, and become lost in the bottomless bogs of agnosticism. Thus the liberal churches are being perpetually depleted and drained at both ends—one end becoming more dogmatic and orthodox, the other more agnostic and indifferent. And this loss and leakage will continue until they are courageous and frank enough to recognise the fact, and seek to remove the cause by fortifying and consolidating themselves in a more positive faith and a richer and more historic churchmanship.

It is one of the strongest needs of man that he should be brought face to face with "a fountain of fresh and original energy." What God is in His Absoluteness, in His Eternity, we do not now know with any fulness. We know Him as He comes into contact with our lives through nature, through history, through the corporate and organic continuity of the Church of Christ, through the spiritual experiences and ordinary vicissitudes of the human soul. We believe that our spirits have their being in Him. We believe that He has His Being in us. We survey the field of existence and select and single out from it those special features that seem, from our relative human point of view, most divine, most significant, most full of religious meaning and value and authority.

In order to grasp the meaning of Inspiration, some particular "Word" must find us as a really inspired word. Before we can see the full sanctity of all time and all space, some special moment or some special spot must have burned itself upon our brain and been felt by us as really holy and sacred. To understand the meaning of the truth that every worthy pursuit of life may be a vocation or "calling," we must still feel that some particular person in some particular activity—a philanthropist, a prophet, a reformer, a poet, a hero, a priest, a Saviour—was really called by God to do that special work. In order to know that God does reveal Himself in man we must see some great life, some radiant personality, as really and conspicuously divine. We shall always need to regard the Bible as the highest utterance of God in literature, until we are prepared to establish some other literature in its place, which we are ready to specify as higher still. You can only cease to feel that our place of religious assembly is peculiarly holy ground, and our stated time of worship a supremely solemn and exalted occasion, by fixing and pointing out some other public place or some other public occasion as holier and solemn still. We can only cease to speak of "God in Christ" when we are prepared to single out some other historic personality as more divine and helpful and trustworthy than Jesus Christ. Here, then, we who are Christians come to a foundation, a foundation at once human and divine; and other foundation can no man lay, except by asking Christians to transfer their allegiance from Christ to some other Captain and Perfecter of their faith. The Mohammedan may point to Mohammed, and I, for my part, will respect him, for I have worshipped with Mohammedans and Mohammedans with me. The Buddhist similarly may point to Gotama; but who is to be for *you* and *me* the type and representative of that life in which God is seen in man and man is seen in God? If not

Christ—who? In someone; and if in someone, then, for us, in Him who is the Master of those who love, we see the highest life of Sonship, and because He stands out as the flower of our humanity, He is henceforth not merely a Son of God, one among others equal in importance or unimportance, but the Son of God, in Whom God makes His face to shine with unmistakable splendour.

From that position Christ can never be removed until God raises another Messiah who in goodness and grace and truth shall transcend Jesus Christ. I do not deny that God could do this, for I dare put no limits on the future workings of Providence. But we look at life as far as we know it and feel it; and we recognise with humble loyalty and faith the present over-mastering supremacy of Jesus. We look to what He was, to what God through Him has actually done for the world. Jesus Christ is not for us only a Revelation of God; He is also a Revelation of Man. In Him we see the spiritual promise and potency of our nature become actual. He convinces us of our own divinity and inspires us to realise it. God in Him descends to man, man in Him ascends to God. Henceforth we see in man the countenance of God: henceforth we see in God the countenance of man.

The God whom Christians worship is not, and never has been, the blank and unconditioned Absolute of the philosopher, but our Heavenly Father; the God and Father of our Lord Jesus Christ, as He stoops to the trials and woes of our humanity. It is one of the wisest and saintliest of our modern teachers, James Martineau, who taught us that "Christianity knows nothing of this 'absolute God,' detached from the living world; it . . . finds Him sympathising with the struggles of tempted souls, taking sides with their fidelity to good, and hiding His countenance from their inclinations to evil, and so identifying His life with a conflict from which, in His own essence, He might remain aloof. . . . Only by regarding Him first as bearing holy partnership in the conflicts of humanity does the Christian faith carry the ethical colouring into the secret places of His being, and by adhering to the relative view, avoid the blanching effect of cold metaphysical light." (Martineau's "Types of Ethical Theory," vol. ii. p. 92, 3rd edition.)

The "Divinity of Man" is a truth long accepted by the best minds among us. But the other and counterpart aspect of this truth, without which it would be unintelligible, is the Humanity of God. This is our deepest meaning when we repeat after Christ the words "Our Father."

In such a God we trust; to Him we pray; to Him we look to receive us at the last.

'Tis the weakness in strength, that I cry
for! my flesh, that I seek
In the God-head! I seek and I find it.
O Saul, it shall be
A Face like my face that receives thee;
a Man like to me,
Thou shalt love and be loved by, for
ever: A Hand like this hand
Shall throw open the gates of new life to
thee! See the Christ stand!

J. M. LLOYD THOMAS.

CORRESPONDENCE.

The Editor is not responsible for the opinions expressed by correspondents. LETTERS CANNOT BE INSERTED WITHOUT THE WRITER'S NAME, and all private information should be accompanied by the name and address of the senders.

WHAT IS DISINTERESTED MANAGEMENT?

SIR,—Recently there appeared in the columns of THE INQUIRER an article on the Scottish Temperance Bill, in which an attack was made upon Disinterested Management. This attack was based upon the attempt made in the House of Commons to introduce an option of Management into the Bill. There seems to be still considerable misconception as to what Management is, and how it would operate. Incidentally let me say that the Scottish Bill is a Local Option Bill, but that it belies the title in so far as the options are very strictly limited.

What is Disinterested Management? It is a system which is applied to such licences as remain in existence. Instead of such licences being left in the hands of private individuals they are handed over to a company to manage in the public interest. The writer of your article put the only strong point in her indictment at this point. She said it would require a very large sum of money to buy up such licences for any company, and that consequently much liquor would require to be sold to recoup the shareholders. Your readers may be interested to know, however, that this particular need to purchase such licences was inserted in the Bill to meet the objection of the Scottish Secretary, and that section of the Temperance Party which desires no other remedy than veto. They adopted the new and extraordinary attitude of demanding that where a licence was vetoed no compensation should be paid to the dispossessed publican, but that where the public decided that the licences should be managed that compensation should be paid. Mark, this attitude was taken up in spite of the fact that the vested interest in all licences would be exhausted by the Time Limit before any vote could be taken on either Veto, Reduction or Management. This lamentable and regrettable attitude surrendered a valuable position, long held by all temperance advocates. The Management proposals, therefore, in the Bill were framed in the Lords to meet these objections, and were not and are not the proposals of those of us who advocate Management as an additional option to veto and reduction.

Let us now look at Management in being. In Gothenburg a company controls 61 licences to deal in spirit. Although entitled to open 61 licences they only use 37, thus securing a larger reduction than is possible under the Scottish Bill. When the company first secured control of these licences they represented one licence for every 1,221 inhabitants. To-day they represent one for every 4,469 inhabitants. In 1874-5, when the company first obtained a monopoly of the whole of the spirit licences, the amount of spirit sold for "on" consumption averaged 13 litres per head of the population. In 1911 they had been re-

duced to 4.59 litres. The total sales "on" and "off" in 1874-5 amounted to 27.45 litres per head—in 1911 to less than half that amount. The capital of the company is £5,700, divided into 205 shares of £28 each. There are less than 40 shareholders. Their fixed dividend amounts to less, therefore, than £8 each per year, surely not a sum to induce them to keep the trade going for the sake of the profit accruing to them. These shops can sell to anyone above the age of 15 according to law, but they refuse everyone under the age of 18. They are permitted by law to open for "on" sales from 9 a.m. to 10 p.m. They actually open at 10 a.m. and close at 8 p.m., losing voluntarily 3 hours each day. Between the hours of 12 and 2 p.m. no drink can be purchased at all, unless food is taken with it. Recently another reform has been introduced since October 1, 1912: only such adult customers as have obtained permit cards are entitled to purchase brannvin for consumption "off" the premises. From October to February this has resulted in a decreased consumption of 164,395 litres.

Your readers will see that the company, holding the monopoly and not trading for private profit, are able to impose local restrictions on the sale of spirits which in this country would require an Act of Parliament to enable similar reforms to be achieved. It is this kind of thing that supporters of Management desire to give the people of Scotland, the option of choosing with regard to licences that the public desired to remain. We wish to liberate local temperance sentiment and secure experiments in reform.

The other method—the method that is being persisted in—locks them up to veto, and where veto is not carried, to reduction—a reduced number of licences carried on under the old bad system of private profit—and should one or other or both fail the people will be without any further remedy, unless Parliament again passes further legislation. Sir Thomas Whittaker is quoted by your writer as against the proposal. That is true with reference to the circumstances I have detailed, but it is also true that Sir Thomas Whittaker, than whom there is no stronger advocate of prohibition alive, is in favour of the option of the kind of Management I have explained.—Yours, &c.,

J. M. HOGGE.

House of Commons, S.W.,
June 9, 1913.

WELSH DISESTABLISHMENT.

SIR,—It is rather surprising that a Unitarian should draw such a sharp distinction between religious and secular purposes as Mr. H. W. Thompson does in his letter in your issue of the 7th inst. Most Unitarians would, I think, agree that money spent on charitable and educational purposes, including under the latter head a National Library, is being expended on religion just as much as if applied to the maintenance of week-day choral services in an isolated cathedral. This, however, while a justification of, is not the reason for, Disendowment. That is an inevitable concomitant of Disestablishment, as Disraeli no less than Gladstone admitted,

for the simple reason that the endowments—I refer, of course, to the ante-1662 ones, which are the only ones to be taken away—were given at a time when the Church and the Nation were one. When the two cease formally, as they have long ceased actually, to be one, it is absolutely right and proper that the Nation should take the endowments so that, once again, they may be enjoyed by all. As Mr. C. F. G. Masterman, a Churchman, puts it, in the Middle Ages the Church performed the functions now discharged by the modern school, hospital, and workhouse. Having ceased to perform those functions, it is only reasonable that the Church should surrender funds given to her on the assumption that she would continue to perform them.

Mr. Thompson seems to be under a misapprehension as to the extent of Disendowment, which, I can assure him, some Unitarians think does not go far enough, especially since the £15,000 was surrendered in Committee. What is left to the Church is as follows:—

From private endowments..	£18,500
From Queen Anne's Bounty :	
Royal Bounty Fund and	
Parliamentary Grants..	15,000
Contributions from English	
sources.....	19,000
Further contributions from	
English sources (up to) .	3,000
From Ecclesiastical Commis-	
sioners :	
Contributions from English	
sources	49,500
Further contributions from	
English sources (up to)	28,000
Interest on capital derived	
by commutation of life-	
interests	70,000
	£203,000

In other words, the Church will be left with nearly 16s. in the £ of its present endowments. The extra £57,000 a year which the Church will have to raise is equal to about 6s. per head, assuming that there has been no increase in its numbers since 1905. As the majority of rich people in Wales belong to the Church of England, there should be no difficulty over this. As Lord Halsbury said at the Church Congress in Swansea in 1909, "No one supposes that, if the revenues in question were taken away to-morrow, the members of the Church would fail to supply the deficiency."

But even if Disendowment were to be more thorough than it is, the work of the Church would not be crippled. Those of your readers who know South Wales better than I do will confirm me when I say that it is doing finer work in Cardiff, Newport, and Swansea than in the rural districts of Monmouthshire, yet in the three towns the total ancient endowments are only £1,186, as against £5,400 in the country. Again, in the Rhondda Valley, with its population of 250,000, the ancient endowments are only £20 a year, but that is immaterial, as the voluntary subscriptions are over £8,000 a year.

It must not be forgotten that, in the

time of our fathers, the Church of Ireland (as a denomination numbering about one-eighth of the people was and is absurdly called) was disestablished and disendowed, to the accompaniment of the same forebodings as we now hear in regard to the Church in Wales. According to Church speakers and writers the results are, no single parish, however remote, has been left without the means of grace; the Church fabrics were never half as well kept; there is better provision for the clergy; the bishops' incomes, though ample, are not of the swollen English size which gives scope for the enemy to blaspheme; the monetary support given to foreign missions has steadily increased, as have contributions to home efforts; and, best of all, relations with other churches, if not yet what they should be, have improved.

In our own day the Church in France—or rather Churches, for there was concurrent endowment—has been disestablished and disendowed. Father Bernard Vaughan tells us that it was "the greatest blessing that had happened to France during the past 100 years. . . . By it, the (Roman Catholic) Church, which had been chained like a slave to the wheels of the State chariot, had been set free. Splendid use she had made of her freedom." The Reformed Evangelical Church has also benefited. Numerically, its membership is possibly smaller, but it is more zealous, as shown by the fact that last year it raised for the support of its ministers £120,000, as compared with £12,000 previous to Disendowment, the difference of £108,000 completely wiping out the loss of £80,000 State grant. Moreover, in the same year, the Church raised £60,000 for home and foreign missions, which would have been thought incredible prior to Disendowment.

Why should the results of Disestablishment and Disendowment be different in Wales from what they have been in France and Ireland?—Yours, &c.,

FREDERICK G. JACKSON,
Hon. Sec. Leeds and District Branch of
the Liberation Society.
8, Park-lane, Leeds, June 9, 1913.

SIR,—I was sorry to see in your last issue the letter of my friend, Mr. H. Woolcott Thompson, and feel compelled to lay another view before your readers. I am a Welshman, dwelling among my own race, keenly feeling the great injustice which the Church of England in Wales inflicts upon other denominations. All your readers no doubt agree with representative government; well, for 45 years Wales has returned on an average 26 out of 30 members to the House of Commons pledged to, and in fact their whole platform being, Disestablishment and Disendowment (as far as national funds only). It is a well-known fact that no Liberal member who is unsound upon this plank would have any possible chance of being selected, much less returned, for any Welsh constituency. We have peacefully but persistently advocated our case, and if representative government is of any use, surely this measure of simple justice ought to have been granted years ago.

Mr. Thompson states that the Church of England is the only sect which shows any increase: the means by which it is brought about cannot appeal to any lover of religious and civil liberty. On many estates Nonconformist farmers need not apply, and I have known many cases where to retain their holdings they have had to, or thought it better to, conform. School teachers, in order to get admission to training colleges wholly supported by the nation, have given up their Nonconformity. Shopkeepers, if prominent in their chapels, are, in the smaller towns and villages, in a measure boycotted. The whole power of fashionable society is unrelentingly used to make proselytes. To my mind, the fact (especially in the rural districts, where nearly all the employers and rich people are of one Church zealously engaged in maintaining their privileges) that Nonconformity exists at all is a great testimonial to the grit and constancy of the people.

For generations we have been to all intents and purposes two peoples inhabiting the same land, constantly engaged in skirmishing to the neglect of higher interests. Unitarians always honour the toast of civil and religious liberty. I beg of them not to aid the enemy when the battle is in progress, or in future erase this time-honoured toast, attributing it to the prejudice and ignorance of their forefathers.—Yours, &c.,

GOMER LL. THOMAS.
Merthyr Tydvil, June 9, 1913.

SECULAR EDUCATION.

SIR,—The comments on the education question, which appeared in the "Notes of the Week" in the last issue of THE INQUIRER, do not do justice to the attitude of those who advocate the "Secular Solution." So far as I know the secular education movement in this country, it would not be accurate to describe those who believe in the principle of State neutrality as believing that "no definite religious teaching at all is better than the perpetual squabbles about the exact form it is to take." On the contrary, many of the most ardent supporters of the "Secular Solution" want definite religious teaching very badly, and for that very reason have decided that the State is not the body that should attempt to give it. Very few, if any, of those who favour secular education desire to prevent religious teaching being given to the children of such parents as desire it, but they all feel that the responsibility for such teaching falls not upon the State but upon the parents and the churches.

And may I say that the question at issue is not whether secular education would give rise to another education problem, which could be faced when it arose, but whether the consciences of religious people ought to allow them to have their religion taught at the expense, and in spite of the protests, of other people who may not agree with it.—Yours, &c.,

H. SNELL, Secretary,
Secular Education League.
19, Buckingham-street, W.C.,
June 9, 1913.

TEMPERANCE PROPAGANDA.

SIR,—I have been reading Mr. Wicksteed's speech at the meeting of the National Unitarian Temperance Association (INQUIRER, May 24). It seems to me that temperance propaganda must be more difficult than any other sort of propaganda. Nobody, I imagine, goes to temperance meetings who is not already a sympathiser, if not a worker for the cause. So that it is a mystery how converts are made. It may, therefore, perhaps be a help to hear of a plan of campaign which, as far as I know, is novel and not yet tried in England, namely, a shop. Now we know what Anti-Vivisectionists have achieved by means of their shops, and the Swiss Temperance societies have adopted a similar method without, let us hope, encountering similar rough treatment. When I was in Geneva last month I noticed a shop window on one of the principal promenades by the Lake unlike those on either side, and which seemed to attract attention from passers-by. Here were displayed a row of jars containing various food-stuffs, a loaf of bread, a glass of brandy and a bottle of wine, and a large jar of white powder. The white powder represented the nourishment value, and glass bottles containing the due proportion of white powder were placed in front of each jar in order, down to the tiny speck which was all that the glass of brandy could claim. Then there were diagrams of circles, in which different segments represented the proportion of a given income spent on lodging, food, dress, taxes, doctors, and medicine, with drink and without drink; the doctor and medicine segment being much larger in the circle with the drink bill. Then there was a picture showing how the lunatic asylums are filled by drink—all ocular demonstrations. Hoping these suggestions may be of use, yours, &c.,

JESSIE VESEL.

Cretaz-Tavez, s/Ollon, Vaud,
June 9, 1913.

INTERNATIONAL CONGRESS OF RELIGIOUS LIBERALS.

THE PARIS MEETINGS.

SIR,—May I be allowed the courtesy of your columns to inform delegates of societies, ministers of congregations, and others, that the committee in Paris are not in a position to offer hospitality; and it is therefore necessary that those who purpose attending the International Congress, July 16-22, should make their travelling and hotel arrangements without delay. Messrs. Thos. Cook & Son, Ludgate-circus, London, E.C., are the official agents of the Congress.

The ordinary meetings of the Congress will be held at the Salle des Horticultures, 84, Rue de Grenelle, in the south-west of Paris, not far from the Champ de Mars. The banquet (at which evening dress will be worn) will be at the Hotel Lutetia, Boulevard Raspail. Membership cards for the Congress, and invitations for the banquet, will be issued by the committee in Paris to readers of papers and to the officially appointed delegates of representative associations. Others attending the

Congress may obtain membership cards (10 frs.) and tickets for the banquet (8 frs.) from M. Viénot, 83, Rue Denfert-Rochereau, or from Mr. Reyss, 49, Boulevard Pereire, Paris.

I shall be glad to forward to any of your readers on application a circular containing all necessary information concerning the order of proceedings and the cost of the journey, including hotel accommodation. The Congress will be the largest and most representative gathering of Religious Liberals ever held in France.—Yours, &c.,

W. COPELAND BOWIE.

Essex Hall, London,
June 10, 1913.

THE SONG OF THE THRUSH.

SIR,—In a back number of THE INQUIRER, March 22 last, there appeared an article on "The Thrush in February," signed "W. J. J." The writer asks:—"Will no one write the poem of the thrush singing in the early days of March?" I would call his attention to two poems, entitled "A March Thrush" and "The Thrush at Dawn," contained in the volume of "Songs of the Uplands," by Alice Law. The book in question is published by T. Fisher Unwin, London.—Yours, &c.,

E. M. SIMON.

29, Arundel-gardens, W.,
June 8, 1913.

COUNTRY HOLIDAY MOVEMENT.

SIR,—I venture to appeal to your readers for support for our country holiday movement in connection with the London Sunday School Society. We have lost £15 worth of subscriptions this year owing to the deaths of former subscribers, and unless further help is forthcoming we shall have to limit our activities. I may say that our object is especially to help the elder scholars, who being over 12 years old cannot obtain help from the General Country Holiday Fund. It is considered by many that children who are just leaving day school and entering into business life are those who most of all need the benefits of a country holiday, and who are least able to obtain it. Last year we helped 499 scholars to a fortnight's holiday, and expect to be called upon to at least the same extent this year. We need a fund of about £135. At present it amounts to a little under £110.

Any contributions will be gratefully acknowledged.—Yours, &c.,

R. ASQUITH WOODING,

Treasurer of the Fund.

25, Engayne Gardens, Upminster, Essex.
(After the 17th inst., address to
Brooklyn High-road, North Finchley, N.)

SPEECH DAY at Willaston School, Nantwich, will be on Wednesday, June 25, when an address will be given in the course of the proceedings by Mr. H. Bompas Smith, Professor of Education in the University of Manchester.

LITERARY NOTES.

THE long-expected biography of Professor Charles Eliot Norton will be published by Messrs. Constable in the early autumn. It promises to be a book of exceptional interest, and will appeal strongly to English readers on account of the long and intimate friendship between Professor Norton and Ruskin. It will also contain many literary reminiscences of Carlyle, Leslie Stephen, Mrs. Gaskell, and George Eliot.

* * *

MESSRS. MACMILLAN will have ready shortly a new book by Mr. Bryce, entitled "University and Historical Addresses." It will be in a sense a valedictory gift to the United States, as it will contain several of his most important addresses delivered during his residence at Washington.

* * *

THE Oxford University Press announces "The Apocrypha and Pseudepigrapha of the Old Testament in English," edited by Dr. R. H. Charles. It will be issued in two volumes and is the work of 28 contributors. The attention that has been paid recently to Messianic and Apocalyptic problems will give it special importance, particularly in view of the fact that it will be the first complete edition in English of the non-Canonical Jewish literature of the two centuries before and the century after the birth of Christ.

PUBLICATIONS RECEIVED.

OFFICE OF "THE ORDER OF THE GOLDEN AGE." A Comprehensive Guide-book to Natural Hygienic and Humane Diet: Sidney H. Beard, Seventh edition. 2s. net.

MESSRS BURNS & OATES, LTD.:—The Works of Francis Thompson. In three volumes. 6s. net each.

FOR THE CHILDREN.

PRINCIPLES.

MANY of you, I am sure, have read "Alice in Wonderland," and some of you some day, I expect, will read a book called "Erewhon" (if you can put those letters into their proper order you can make the word "Nowhere," and that is what the title really means). This book is really a kind of "Alice in Wonderland" for grown-up people. You know how strange life is described as being in such countries. In "Wonderland," for instance, eggs are found to be 5½d. for one and 2½d. for two, and a man is put into prison first and commits the crime afterwards! In "Erewhon" it is very much the same. Men are put into prison for being ill and for keeping watches! Now how would you like to live in countries like that? How difficult it would be to know how much

to take to the shop, how almost impossible a Bill of Parcel sum would become! You would be clever, too, if you managed to avoid being locked up! What makes us sure that these are fairy tales or parables? Because there are no laws or principles in the countries described; because many of the characters can do what they like, even to making themselves smaller or taller as they happen to wish to be. Our life is quite unlike that. We have principles to work by right from the start. We have our formulæ for sums, we have our axioms in Euclid, we have the laws of nature which we learn in our science lessons.

Without these principles we should always be going wrong, and many of them we have to accept without quite knowing why we have them. You might have asked at school, for instance, why a small circle should be called "O," why a square would not do as well, and your teacher could not have told you. There is really no reason, but we have to agree that it shall be so, or, of course, we could never make any progress. Now there is a voice which seems to be inside us which we call conscience; we may not be able to understand what it is, but we ought to try and follow it, for by so doing we shall come later on to understand those great lessons of truth, justice, and mercy which now perhaps are so difficult for us. We must begin at the very bottom. Supposing your teacher started with words before letters when you were taught how to spell; supposing she asked you to spell a word like "incomprehensibility" (we used to like that word when I was a boy, because, being so long, it was very suitable for the game of word-making) before she taught you that it made it? Or supposing, in geography, before saying anything of London, she spoke of Timbuctoo or Nijni Novgorod! Why, you would never get on at all, and perhaps at the names of such places as those I have mentioned you would be a little frightened. But later on you will learn the long words and know the geography of Africa and Russia, and how much better you will understand them because of what you learned before! So, if we try, however young, to follow that voice that speaks within, when we are older we shall understand much more about it, and how wise we were when we tried to obey.

Supposing one day the laws of nature failed to act. Think, for instance, how strange it would be if occasionally the law of gravitation failed us, so that sometimes when we jumped into the air we stopped there and only sometimes came back to earth! We should be almost afraid to move lest we got stuck somewhere, and couldn't get down for want of a ladder, or perhaps even with it! But we know they won't fail us, and what a lovely world it would be if men could be the same! What children we should be if we could always be hard-working at our lessons, truthful, and obedient! But we are not machines, and so sometimes we fail. Still, the laws of nature help us, for what we continually do becomes easier, and the men who study the laws of our minds tell us that by constantly thinking good thoughts a kind of channel is made in our brains just like the ruts which carts make in a country road, so that the

good thoughts flow much more readily the older we grow. That is how it should be with us, we should try to make the road of goodness easier by having high principles and noble rules to follow.

To get these we must go to the best teachers. You know that in England now not anyone is allowed to set up a school and teach. It was different in the days of Mr. Squeers and Mr. Creakle, of whom we read in "Nicholas Nickleby" and "David Copperfield"; then, people who were hardly any use for another occupation went in for schooling. Now, however, we have a very large department called the Education Office (you can see the building in Whitehall), whose duty it is to see that children are taught well. Similarly there are not many men who are able to teach us goodness; there is certainly no teacher who is able to teach like Jesus. He gave us one rule which, if we thought of it continually in our actions towards others, would almost always keep us from hurting them—you know it is called the Golden Rule, and it says that we should do to others as we would have them do to us. When we are young we are apt to think what a fine thing it would be to do as we like; I used to think so, especially when I had to go to bed early and hated it. There was once a boy who went to bed in that mood, and he dreamed that his mother said to him, "All right, for one day we will both do what we like," and he was delighted to agree. So next day he felt rather tired when he awoke, and he thought he would like to lie in bed an hour or two extra. He did so, when, feeling too hungry to remain there any longer, he thought he had better get up. He went downstairs, but there was no mother and no breakfast about. He went up to his mother's room and knocked at the door, but the only reply he got was that she *liked* staying in bed, and then, remembering the arrangement they had come to, he went down again and looked in the cupboard. He found a loaf and some jam, and cut himself off a huge chunk of bread (as boys and men who cannot cut nice thin slices will!) and plastered it with jam. There was no tea about, and he did not know how to make it if there had been some, so he drank some water and went out. Of course, he was not going to school. As soon as he got outside boys came behind him pushing his cap off and cuffing him under the ear, and when he turned to ask them what they did that for, he heard nothing in reply but a shout coming faintly to him as they ran away, "We like doing it." He had a halfpenny and thought he would like some plain toffee, so he went into a shop and asked for it, first throwing his money on to the counter. The shopkeeper picked up the halfpenny, but gave him no toffee, and when he pointed out how unfair it was, she said that while she liked his money she also liked her toffee! He thought of calling a policeman, but he remembered that probably the policemen were doing what they liked, and were therefore having a holiday, so it would be useless. Home again he went, therefore, and when he found his mother still resting, he prayed earnestly, for he wanted his dinner badly, that the world might be as before. His mother saw that his request

was granted, and he cried "Quits." So the boy awoke, and it was a dream; but he never forgot it, and he was sure, as we must be, that this world where people try to help one another and act on the principle of Jesus was far better than any fairy-tale world where people did as they pleased.

Lastly, we must continually practise our principles in order to become more perfect, for Jesus said that those who tried to do what he taught would by so doing come to know and understand him better. The more we do our sums the quicker we can do them, the more we practise the piano the better we can play, and the more we try to do good the nobler become our lives. A boy at school had a beautiful ruler given him. It was very pretty and very ornamental, and he said, "I'll put it on the wall; see how it shines—it must be gold"; and it hung there all the morning. The teacher came to look at his work, and when she saw his crooked lines she said, "Why, where is the ruler?" "Oh," said the boy, "it was so beautiful I thought it was better to look at than use, so I hung it up there that it might not get dirty." "But," said the teacher, "your lines are crooked." Now don't let us leave our ruler where it cannot be used, and think of it only to admire it. Let us try to make it the real rule of our lives, and be guided by all those lessons in the New Testament wherein Jesus tells us to love one another.

W. K.

MEETINGS AND GENERAL NEWS.

MR. TAGORE ON "THE PROBLEM OF SELF."

At one pole of my being, said Mr. Tagore, as he began his fourth lecture at the Caxton Hall on Monday night, I am one with stocks and stones. There I have to acknowledge the rule of universal law, and that is where the foundation of my universal being lies. At the other pole of my being I am separate from all. There I have broken through the cordon of equality, and stand alone, absolutely unique and incomparable. The whole weight of the universe cannot crush out this individuality of mine. It is small in appearance, but great in reality, for it holds its own against the forces that would rob it of its distinction and drag it down to the dust. This is the individual self which has no duplicate in the whole universe. If it were demolished, then, though no material were lost, the creative joy which was crystallised therein is gone. We are absolutely bankrupt if we are deprived of this speciality, and it is lost to the whole world if lost to us. It is most valuable because it is not universal, and through it we can gain the universe more truly than if we were unconscious of our separateness.

The desire we have to keep our uniqueness intact is really the desire of the universe acting in us. It is the joy of the infinite which gives us joy in ourselves. The individuality of man is considered by

him his most precious possession, and he is willing to undergo suffering in order to maintain it. His sense of the separate self, which is dearer than life, has come from the eating of the tree of knowledge, and it involves constant striving and pain to maintain itself; in fact, its suffering measures its value. There is on the one side sacrifice, on the other attainment. If the self meant nothing to us but pain and sacrifice, it would be worthless, and on no account would we undergo that sacrifice. Then it would be clear that the highest culmination of our efforts would be annihilation. But if this sacrifice ends in gain, and makes for fulness of life, then it will only make the individual life more precious.

These introductory remarks make it easier for me to answer a question which was once asked by one of my audience, as to whether the annihilation of self has not been held up by India as the supreme goal of man. We must keep in mind that man is never literal in his expression of any but the most trivial ideas, and those who seek to know the meaning of his words by the aid of the dictionary alone are like people who technically reach the house, but are stopped by the outside wall, and find no entrance within. This is why the teachings of great prophets give rise to endless disputation when we try to explain their words instead of realising them in our lives. The man with too literal a mind is always busy with the nets and neglects the fishes. Not only in Buddhism and the Indian religions, but in Christianity, is language used symbolically, and the latter in its teaching of selflessness has used death as a symbol of man's deliverance from the life which is not true. This is the same as Nirvana, the extinction of the false self. In the thought of India the deliverance of man is the deliverance from ignorance (*avidya*) not from anything that is real, but from that which is negative and obstructs our vision of truth. When this obstruction is removed then the eyelids are raised, and that is no loss to the eyes. It is ignorance (*avidya*) that makes us think that our self has its completeness in itself. When we believe that, then we try to make the satisfaction of self the ultimate object of our endeavours. But the separate self has no means of holding us, for its true nature is to pass on, and if we cling to this thread which is passing through the loom of life we cannot make it serve the purpose of the fabric which is being woven. In an unknown language every word stops us, but it tells us nothing. We must rid ourselves of our ignorance and the bondage of words which convey nothing to us and prevent us from penetrating to the inner idea. When that ignorance is overcome every word remains in its place as before, but instead of hindering they lead us to the thought of which they are the manifestation. Thus it is in regard to the self, and the illusions (*maya*) which fetter us by making us think that it is an end in itself. That is why the wise men come to us and say, "Free yourself from *avidya*, from the grasp of the self which imprisons you."

We gain freedom when we attain our truest nature, and it is the function of religion not to destroy our nature, but to fulfil it. The word in Sanscrit which means religion has a deeper meaning than in other

languages, it signifies the ultimate purpose that is working in and through us. *Dharma*, which is the truth within us, is in operation because it is inherent. It has been held by many that sinfulness is of the nature of man, and that only by the special grace of God can he be saved. This is like saying that it is only by a special miracle that the seed grows into a tree. But do we not know that the appearance of a seed contradicts its true nature? There is nothing in the chemical constituents to indicate a tree, and only when the tree has begun to take shape do we begin to see its true purpose. In the same way, we have seen the great purpose taking shape in the lives of perfect men, and we know that although there are many ineffective and stunted lives that spell only failure, this is not their *dharma*. Their true function is to grow and branch out in all directions in the air and sunlight. The freedom of the seed is in its becoming a tree, and when we know the highest ideal of freedom which a man has, we know the meaning of his real self. At first he desires self-aggrandisement, possession, to retain things for his personal good, but our representative men have always been those who lived the life of self-sacrifice. The soul of man has continually sought for this fullest development, which is his *dharma*, his religion, and the individual self is the vessel which has to carry the sacrifice to the altar.

The self shows itself in two different aspects. There is the self which wants to be big, which seeks display, and the self which transcends itself, and, like the lamp giving up its oil to feed the flame, reveals its true meaning in giving itself away. This is the truth which Buddha preached. He did not preach self-abnegation, but the widening of love, and therein lies his truth. When we find that the state of Nirvana is attained through love, then we see that it is the highest culmination of love. Love is an end in itself. When we say "I love," there is no room for questioning. Even selfishness tells us that we must give away, but the giving is compulsory, and can only be likened to plucking unripe fruit which is not easily detached from the tree. All our belongings assume their weight by the ceaseless gravitation of selfish desires, and these we cannot easily cast away for they seem to belong to our very nature, and when we tear them from ourselves we bleed. But when we are possessed by love the things that closely attached to us lose their power of adhesion, and, far from experiencing loss, we find our highest fulfilment when we give them up. This is the true emancipation. That only which is done for love is done freely, and working for love is freedom in action. This is what is meant by the teaching of disinterested activity in the *Gita*. Action we must have, but it is not perfect so long as it is not free, and our nature is obscured by means of action done through want, or fear, or compulsion. True freedom is not, then, freedom from action, but freedom in action, which can only be obtained in the work of love. God's manifestation is in his work of creation, and, as it is said in the Upanishads, knowledge, power, and action are of his nature. "From joy springs all this creation, by joy is it main-

tained, towards joy does it progress, and into joy does it enter." God's creation has not its source in necessity, but comes from his fulness of joy. It is his love which creates, therefore in creation is he himself revealed.

There must be separation, but a separation of love, not of repulsion. Repulsion has only the one element, severance; but love has two—the element of severance which is only the appearance, and the element of union which is the only truth. Self-separation has always been described by Indian philosophers as *maya* (illusion), because it has no intrinsic reality of its own. It casts a black shadow upon the fair face of existence, it is proud, domineering, wayward; it is ready to rob the world of all its wealth in order to gratify its desires. But all this has no reality; it is the mist which the sun dispels—the dark smoke and not the fire of love. To believe in it is to act like an ignorant man who imagines that it is the paper of which a bank-note is made that constitutes the magic virtue by which it confers its benefits. But the paper in itself is worthless, as the forms of separate life are worthless until transferred back into the original reality of love, the bank of truth.

When a man's work is the outcome of love and joy, what he creates has the quality of immortality, and partakes of God's joy which is eternal. This it is which makes us sceptical of death even when the fact of death cannot be doubted. We come to realise that in the dualism of death and life there is a harmony, and that the soul which is finite in its expression and infinite in its principle must go through the portals of death in order to realise truth. Death is monistic, but life is dualistic. The self, in order to live, must go through continual growth and change, a continual death and life going on at the same time. When we refuse to accept death, when the self feels an impulse to grow out of itself, when it reaches its limits of individuality, then comes the call to die, not to self, but to the false self. We have a dual set of desires in our being which it should be our endeavour to bring into harmony. In our physical nature we have a desire for health which is always doing its work of mending and repairing, skilfully restoring the balance whenever it is disturbed. But we have a greater body which is the social body, and in spite of our craving for pleasure, for gaining more than other people, for ministering to our own delight, at the cost of warfare and pain, there is the wish for the welfare of the society to which we belong, which transcends the personal, and is on the side of the infinite. The wise man will try to harmonise these desires, but harmony can never be reached through compulsion, and our will must attain its freedom by contact with error which it must learn to reject. We are always free up to a certain point, but the negative freedom of self-will is limited; it can turn away from its highest realisation, but not for ever. We are finite on our negative side, and we cannot commit suicide and yet live. Evil is not infinite, and discord cannot be an end in itself. These things must ultimately cease. But we have freedom on the negative side in

order that we may come to realise what goodness is, and in the freedom of our will there is the same dualism of appearance and truth which runs through the universe.

Self-will is only the appearance; love is the truth. Our self is illusion (*maya*) where it is merely individual and finite; it is truth, reality, where it recognises its essence in the universal and infinite, in the supreme Self. This is what Christ meant when he said, "Before Abraham was I am." The individual "I am" attains its perfect end when it realises its freedom of harmony in the infinite "I am." It is its own will that imposes limits on a man, just as the chess player restricts his will in regard to the moving of the chess men, so that he does not move them irresponsibly and just as he pleases, but in accordance with the requirements of the game and the problem to be solved. God himself limits his own power. If he assumed his rôle of omnipotence his power would lose all its meaning, for power, to be power, must act within limits. Water must always be water and earth must always be earth as by the limits of law, not as separated from God; so it is the limiting of its egoism which separates the self from him who has willingly set limits to his own will in order to give us power to reign in our little world. The tyrant who must have slaves looks upon them as instruments of his own purposes, and his self-interest cannot brook the least freedom in others because he is not really free himself. Love alone reveals harmony in freedom and unites us with God through endless renewals. It must follow the eternal rhythm and touch the fundamental unity at every step until it is balanced in beauty.

The day comes to us every morning white and fresh and fragrant, and yet it is the very Ancient Day that took up the infant earth in its embrace and set it amongst the stars. Death and decay cast but transitory shadows, and this old day of our earth is born again and again every morning. The universe is not a mere echo reverberating from sky to sky, the echo of a song once sung in the dim beginnings of things, but every moment it comes fresh from the lips of the Master. So the world is ever old and ever new. It is like a poem that strikes its measure at every step to give expression each moment to the inner freedom of its harmony. The boundary lines of our individuality in the same way thrust us back on the one hand, and lead us on the other hand towards infinity. This is the cause of the great revolutions in human history. Whenever the part tries to run on a separate course of its own the great pull of the All gives it a violent wrench, and brings it suddenly to a halt. By unrighteousness men may prosper and gain what they desire and triumph over their enemies, but finally they are cut off at the root and are doomed to extinction. Our roots must go deep down into the source of the universe if we are to develop personality. The self must bow in love and meekness and take its stand where great and small all meet. Its gain is through loss and it rises through surrender. Our pride of personality will be a curse to us if we cannot give it up in love. It is only the

revelation of the infinite which is eternally new and beautiful in us, which gives the true meaning of ourself.

DEKAN HOSANG OF PONTRESINA.

MANY friends in England will sorrow to hear that Pfarrer J. G. Hosang, of Pontresina, died on May 23, at the age of 67 years. Until about five years ago he was Dekan and President of the Rhetian Synod, and until about ten years ago Professor at the Kantonsschule in Chur. The Synod loses one of its most distinguished members, a learned man, eloquent with tongue and pen, who was long ago recognised as the leader of that Liberal Religious movement which is now victorious throughout Protestant Graubünden. His long labour as a teacher, and his utterly genuine, modest, kindly nature, had won the respect and love of a whole generation of his countrymen. Towards foreigners he was always hospitable and open-hearted. During the Boer War he risked his great popularity by withstanding the rabid outburst of hatred against England, on which two of his colleagues rode into fame. None who was present at the Synod in Schuls in 1907 can forget the gracious way in which he welcomed three strangers—a German, an Italian, and an Englishman—into the fellowship. Since that time he has brought about the recognition of the right of women to minister in Graubünden and sit in the Synod. Two at least of his English colleagues, a woman and a man, will cherish his memory with esteem and personal affection until their time comes to follow him.

E. W. L.

BOYS' OWN BRIGADE. ANNUAL COUNCIL MEETING.

FOR the first time in the short but interesting history of the Brigade, the annual Council meeting has been held in Liverpool, in which town very vigorous and successful B.O.B. work has been carried on for some three years. The Council meeting itself, which was held on Monday evening, June 9, was, on this occasion, just a useful focus for a series of meetings which proved to be full of inspiration for all who were present. Bugles, cornets, and drums started the echoes round and about the precincts of Hope-street Church, on Sunday afternoon, as the four companies of the Liverpool Battalion from Mill-street, Hamilton-road, Birkenhead, and Bootle, under the command of Major McCann, assembled for a united service, conducted by the Brigade Founder and Secretary, the Rev. John C. Ballantyne. In addition to the B.O.B. members present (numbering over 130 boys and officers), there was also a number of scholars from the Hope-street Sunday school, and members of the congregation, all of whom joined heartily in the service.

In no way exhausted by their efforts of the early afternoon, the companies marshalled with their bands once more at the close of the service, and marched off to their several centres with a light

and eager step. At Hamilton-road and at Mill-street the companies were entertained to tea by their officers, and afterwards in full strength attended the evening services at these two churches. At Mill-street, Lieut. W. H. Ballantyne (1st Company, Stamford-street Chapel, London) conducted the service, and gave an impressive address on "Comradeship," while at Hamilton-road a similarly heartening service was held, attended by a large congregation, whose singing was a joy to hear, and addressed by Capt. Ballantyne on "Open our eyes that we may see." It is one of the traditions of the B.O.B. that the members are at their best at their United Services. And, truly, on Sunday last, one was moved by the events of the day to "dream dreams" as to the future of those churches where the boys who are one day to be, let us hope, members of the congregations are thus early and often brought together in such sincere and ardent comradeship for the worship of God.

The annual report, read at the Council meeting on Monday, showed a gratifying expansion of the Brigade, and an increased interest in the movement in many quarters. Two new companies (at Bootle, Liverpool, and at Hackney, London) have been started during the year 1912-13, and are doing good work, and there is hopeful promise that other fields will open up in the near future. The present status of the Brigade shows a roll of 11 companies, with 43 officers and 269 boys—a total strength of 312, and the work done at the various centres includes Sunday classes, Church parades, marching drill, gymnastics, social clubs, ambulance and life-saving instruction, cricket and football clubs, scouting, swimming, singing, dancing, and musical instruction in various bands. Route marches and outings are held, displays and concerts are given, and two magazines are edited by members, one a quarterly, the other a monthly. A new and most promising feature is the institution of Junior Corps for boys under 12, two of which have been started (one in Liverpool, and one in London), and it is anticipated that, as time goes on, these will contribute greatly to the success of the Brigade.

A prominent place in the report is given to the summer camps held in July and August of 1912, the London Battalion (93 in all) pitching their tents at Sandhills, Deal, in Kent, and the Liverpool Battalion (92 in all) near Kirkmichael, Isle of Man. In each case a delightful time was spent, and much store of health laid up for winter months in city homes.

The Executive have published, during the year, the "Boys' Own Book of Hymns and Songs," a small edition of "Baxter's Second Innings," for presentation to members of the Brigade, and a number of necessary forms and schedules, &c. It is interesting to note that the list of office bearers for the New Year includes, again, the names of Mr. R. P. Jones, M.A., as president; Mr. W. T. Pritchard, as treasurer; and the Rev. John C. Ballantyne, 48, Ruskin-walk, Herne Hill, S.E., as secretary.

At the conclusion of the Council meeting, and after an interval, during which the generous hospitality of the Liverpool

hosts and hostesses was again manifested, a united display of marching and physical drill, ambulance work, and signalling was given by the companies of the Liverpool Battalion and by the members of the Mill-street Junior Corps (7th Company), enlivened also by the stirring tones of the bugle, cornet, and drums, a large number of friends being present. The Inspecting Officer, Mr. R. P. Jones, in his remarks, spoke of the high standard of all the work demonstrated, and referred to the display as having shown the many-sided character of B.O.B. activity. The Chairman (Mr. C. S. Jones, M.A., president of the Liverpool Battalion), then called upon the Brigade Secretary who spoke on the subject of B.O.B. tradition, appealing, above all, for the continuous transmission of a true zeal for fellowship in the pursuit of the loftiest ideals. With a few well-chosen words from Major McCann, the general salute and the playing of the National Anthem, the display and this memorable series of meetings was fittingly brought to a close.

SOUTHERN UNITARIAN ASSOCIATION. ANNUAL MEETING.

THE thirty-sixth annual meeting of the Association was held at Poole on Wednesday, June 4. The President, the Rev. H. S. Solly, took the chair, and of the Vice-Presidents there were also present the Rev. C. C. Coe, Mrs. Cogan Conway, Mr. Leslie Chatfeild-Clarke, and Mr. Charles Isaacs. Reference was made with gratification and congratulations to the Birthday honour just conferred on another Vice-President, Sir Edgar Chatfeild-Clarke. The British and Foreign Unitarian Association were represented by the Rev. W. G. Tarrant, and there was a fair attendance of members and friends.

The report was of an encouraging nature, and referred to efforts which had been made at Southampton, Portsmouth, and Bournemouth towards extended missionary usefulness, to be accepted as an incentive to press on to more effective work. New departures were recorded in the Young People's Guild at Ringwood, and the Lads' Club and Troop of Boy Sea-Scouts at Emerson Hall, Parkstone. After reference to the losses sustained in the district through the death of Mrs. Coe, Mrs. Osler, Mr. Isted, and Mr. J. G. Pinnock, the report concluded:—"These are names which in the past have stood for patient faithfulness, loyal comradeship, and zeal in the cause of the churches and the Association. Their memory will be honoured best by a renewal and strengthening of the spirit which animated them, in those on whom the present responsibility is laid, of courage and enterprise and faithfulness in the field of service."

The President, in moving the adoption of the report, referred to special points of interest in it, and spoke of their aim in that Association to deepen the spirit of earnest fellowship in the churches, and to do all they could to overcome the feeling of isolation in their position.

Mrs. Cogan Conway, who seconded, referred to the regret they felt at Ring-

wood in losing Mr. Reed, who had done excellent work there, and expressed their good wishes to him in his coming removal to Mossley. The appointment of officers and representatives was moved by the Rev. F. Coleman, of Wareham, and seconded by the Rev. G. W. Thompson, of Portsmouth, who put in a plea for wider support of the John Pounds Home for the training of girls, the burden of which fell too heavily upon Mrs. Rogers. The Rev. H. S. Solly was re-elected president, Miss E. J. Spencer, of Southampton, treasurer, and the Rev. V. D. Davis, secretary. A resolution of welcome to the Rev. W. G. Tarrant, and of gratitude to the British and Foreign Unitarian Association, was moved by Mr. Leslie Chatfeild-Clarke, and seconded by the Rev. J. Ruddle, who said that the many people who shared our religious views would not come over to us until we had shown them that where we were was worth coming to.

The Rev. W. G. Tarrant, in responding, said that the value of their work was to be judged not by numbers but by the vitality of it. It still cost a good deal to be a Unitarian, and they had to stand up and deny the right of any majority to look down on a minority. Teachers felt it, if not in public elementary schools, certainly in secondary schools, where a teacher who was a Unitarian did not get fair play. Tradesmen and professional men also often suffered hardship. It was not so much now a matter of doctrinal belief, but largely of social instinct and habit. Referring to the conflicts of the past and the vigorous championship of such men as Robert Aspland and W. J. Fox, and the security gained through the Dissenters' Chapels Act, Mr. Tarrant said that in his opinion there was as much fertility of enterprise, energy, and faithfulness in their associations now as in any period of the past.

A resolution of thanks to the preacher of the day, and to the Rev. C. E. Reed, who was to conduct the service, moved by the Rev. W. B. Matthews and seconded by Mr. J. Buckle, included an expression of good wishes to Mr. and Mrs. Reed for the future in the new sphere of work on which they were shortly to enter. A resolution of thanks to Mr. Matthews and the Poole congregation, moved by Mr. Reed and seconded by Mr. W. H. Scott, concluded the business, and the President closed the meeting with the Benediction.

THE SERMON.

After tea in the Temperance Hall, service was held in the church, conducted by the Rev. C. E. Reed, of Ringwood, and the sermon was preached by the Rev. A. R. Andreae, of Southampton. The starting point of the sermon was the story of the Exodus and the experience of the Israelites in the wilderness, used as a parable of warning and encouragement for the churches in regard both to their present condition and the ideal set before them. The Israelites, under the oppression of slavery in Egypt, said the preacher, were fast losing their sense of nationality, and, had they remained, would have vanished from history. From that they were saved, because a man and an ideal came to them in the person of Moses and the promised land. The man and the ideal

taught them the splendour of hope and action, and they went out of Egypt into the wilderness, there by the hard discipline of experience to learn to be a people and to prepare for the inheritance of the promised land. But they were only ordinary people, a mixed crowd of good and bad, and soon the hardships of the way led them to regret the moment of enthusiasm to which their leader had kindled them and to long for the ease and the flesh-pots of Egypt. They murmured against Moses and against God, and showed themselves unworthy of the ideal of freedom and of independent life. To Moses and one or two others they left the whole burden of the actual march. Nevertheless, out of their poor strivings and the discipline of the wilderness sprang the Jewish nation and the Jewish religion, the prophets, and Jesus, and Paul.

Then came the application of the parable to the churches. If the people of the Exodus were not worthy, neither are we. We have been shown the promised land, the vision of the kingdom in the Christian gospel, in which righteousness and love, service and self-sacrifice are the rule. But the actual life of the Churches to-day is in pitiful contrast with that ideal. In the conduct of business there is continual failure to realise the great spiritual end for which they exist; in the social relations of members a narrow-hearted exclusiveness, warring against the spirit of love, constant assertion of personal rights and personal dignity, revealing a soul bankrupt of spiritual grace. The unchurched and indifferent mark the contrast between the ideal and the actual, the faith professed and the temper of the people, and no wonder they ask: what is the use of the churches? Yet that is not all the truth about the churches. They are a tribe in the wilderness, unworthy it is true, murmuring, small-minded, narrow-hearted, weak in faith; but still a tribe that has heard the call to leave the Egypt of slavery to temporal things for the liberty of spiritual things, the promised land of God's kingdom, where love shall rule, where truth shall be on all men's lips and in their hearts. Because they are unworthy they are still in the wilderness of disappointment and cross-purposes, yet they have left the Egypt of indifference and materialism, and if they are often discouraged, often selfishly sorry for themselves, often murmuring against the discipline of the journey, still they strive to follow the cloud by day and the fire by night. And from this, despite our unworthiness and our own feebleness, we must never cease, but still believe that it is worth while. From the obligation of what ought to be there is no escape. We must give ourselves up to be used in God's service. And for this there must be preparation of heart. Moses went up to Pisgah for his vision, and a greater than Moses went up into the mountain to pray. So we must withdraw ourselves, to be alone with God, to see things as they ought to be. In prayer, in worship in the church, through the writings of men whose souls are quick with divine love, in the mountain with the few who have seen and believed the vision of God's kingdom and live by the power of His Spirit—any means and all we must use, so long as we do

earnestly and steadily seek to relate ourselves to God, who is the source now, as then, of all holy and strong influences. Thus our own efforts will meet the power and grace of the Father. The zig-zag path through the wilderness will straighten out and every day will see us nearer the promised land, nearer goodness in heart and life, nearer God in spirit and in truth.

THE BRITISH ANTI-VIVISECTION SOCIETY.

At the annual Council Meeting of the British Union for the Abolition of Vivisection, held at the Caxton Hall on June 5, under the presidency of Dr. W. R. Hadwen, J.P., and attended by nearly a hundred delegates from provincial centres, the following resolution was carried unanimously:—"The Annual Council of the British Union for the Abolition of Vivisection calls upon the Government to grant facilities for the Vivisection Abolition Bill introduced into the House of Commons by Mr. H. G. Chancellor, M.P., and backed by Mr. Black, Mr. Hodge, Sir John Rolleston, Mr. Parker, Mr. Will Thorne, Mr. John Wilson, Mr. Tyson Wilson, Mr. Thomas, Col. Lockwood, Mr. Keir Hardie, and Mr. Snowden. This Council bases its demand upon the ground that the Royal Commission which sat for six years not only failed to endorse one single utilitarian claim made by professional vivisectionists, but cast considerable doubt upon many of such claims, and only vouchsafed unequivocal approbation to the methods of prevention and protection afforded by sanitation and hygiene. This Council maintains that the evidence supplied by pro-vivisection witnesses before that Royal Commission demonstrated that cruelty, under both certificate A and B, is practised in this country, and that such cruelty cannot be obviated as long as the system is allowed to continue and is sheltered by the State." The following resolution was also passed:—"That the branch secretaries should advise their members to refuse to be attended by any medical man or woman who is a member of the Research Defence Society." On Thursday evening Lord Channing of Wellingborough presided over a crowded public meeting for the Society at the Kensington Town Hall.

MRS. BESANT'S LECTURES.

Two lectures have been given by Mrs. Besant at Queen's Hall to crowded audiences on the subject of "Super-human Men in History and in Religion," the first, on June 1, dealing with the "Manifestation of Super-human Beings in our world," the second, on June 8, with "The Restoration of the Mysteries." The higher evolution of the inner man, the speaker said, opened to him magnificent possibilities of splendour and of beauty. In the history of the past the two sides of religion, exoteric and esoteric, were always recognised. The esoteric was only open to those willing to strive to perfect themselves more rapidly, and to pay the price of industry, labour and self-surrender. Modern psychology is re-

cognising that man's consciousness is greater than can be expressed through the brain and nervous system. Great fields of sub-consciousness and superconsciousness are open for exploration. Science is alert, looking in all directions to discover hidden powers and the laws of these higher manifestations. Man lives not only in the physical world, but in that of emotion and thought also, and after death he passes into the intermediate world of which while alive he is conscious, although not conscious of its surroundings. As we are not conscious of the emotion and thought world, we do not see how noble emotion stimulates those around us and raises the level of society. Hatred, cruelty and evil, on the other hand, may clothe themselves in crime, and by acting on a congenital criminal stimulate him to strike the blow that may end in a murder. Exoteric religions were founded by men who knew the laws of super-physical worlds, and therefore built up noble character, social and civic virtues, the idea of duty. Esoteric religion starts from this foundation, and begins to unfold the power of the spiritual intelligence, so leading a man to realise and know truth instead of believing on authority. It changes a man from one carried along with the stream of evolution into one of the forces that carry on evolution. This is done through the mysteries that show man how to unfold his faculties, and master the powers of the higher world as the scientist masters the powers of the lower. The religions of the past testify to this possibility, for always when the world-teacher comes to found a religion, he founds the mysteries also, which are a preparation for initiation. Initiation is an extension of consciousness, giving a new power and opening up a new world in which it can be used. The mysteries are a practical training, an experimental research in the higher worlds, and have gradually been withdrawn. From the fourth to the eighth century they disappeared, but only because the pupils were wanting. These mysteries existed in India, Greece, Egypt and the early Christian Church. Modern Christianity has made the fatal mistake of ignoring their value. The victory of religion must be through knowledge. It cannot be founded on sinners alone, it calls for heroic virtues. Man grows by what he thinks, and the great thing he thinks today he shall realise in act to-morrow.

THE WHITE SLAVE TRAFFIC.

THE fifth International Congress for the Suppression of the White Slave Traffic will be held in London at the end of this month. It will be organised by, and under the direction of, the National Vigilance Association, and will hold its Sessions in the Caxton Hall, Westminster, commencing on Monday, June 30, and concluding on Friday, July 4. Delegates will be present from all parts of the world. At the opening ceremony which will take place on Monday morning, June 30, the speakers will be the Earl and Countess of Aberdeen, the Archbishop of Canterbury, The Cardinal Archbishop of Westminster, Dr. R. F. Horton, the Chief Rabbi, the Lord Mayor of London, and the Chairman

of the London County Council. The Duchess of Albany, on behalf of the International Bureau, will hold a Reception of the Delegates on Monday evening, June 30, at which the King has announced his intention to be represented in order that the Delegates to the Congress may be welcomed in his name. The King and Queen have invited the Delegates to visit Windsor Castle on Wednesday afternoon, July 2, and the Government are inviting the Foreign Delegates to a luncheon. During the week a reception will also be given by Lord Strathcona, and on Saturday, July 5, the members will be entertained by Sir John Brunner at Silverlands, Chertsey. All particulars concerning the Congress can be obtained from the Secretary, National Vigilance Association, St. Mary's Chambers, 161A, Strand, London, W.C.

THE SOCIAL MOVEMENT.

INTERNATIONAL ASSOCIATION FOR LABOUR LEGISLATION—WAR AGAINST WHITE PHOSPHORUS—REGULATION OF HOURS OF WORK.

THE annual meeting of the British section of the International Association for Labour Legislation reminds us once more of the existence of a society which is by no means so well known as its merits and potentialities deserve. Founded in 1905 as a bond of union for all who believe in the necessity for labour legislation, and with the twofold object of supplying information on industrial laws in all countries, and to promote international agreements on labour questions, it has gradually won for itself the support of the leading experts and specialists in industrial questions, and the active help of those members of the older political parties who are interested in the reform of industrial conditions. More remarkable still, the International Association, of which the British is merely a section, is subsidised by the Governments of all industrial countries. At its meetings public servants and private voluntary workers, employers and wage-earners, members of every political party and disinterested philanthropists who belong to none, meet together for friendly conference, knowing that the help of the most distinguished specialists like Sir Thomas Oliver, who presides over the British section, will be freely placed at their disposal.

* * *

The Berne Convention of 1906, promoted by the Association, put a stop to the use of white phosphorus in match factories, and to the night work of women in the majority of industrial States, by mutual agreement. These conventions have been gradually extending their sphere of influence, and India, by an Act which became law on March 7 last, has prohibited the manufacture, sale and importation of white phosphorus matches. This Act has also an indirect importance of a far-reaching character. India was the one remaining market of any significance where the

outstanding countries of Europe came into competition with the products of Japan. Apropos of this point the annual report of the Association may be quoted: "The social conscience of Japan seems to be scarcely awakened. Her industrial legislation is of the poorest description. But the Indian prohibition will compel her at least to drop the use of white phosphorus in that part of her match industry engaged in Indian trade. To that extent the Japanese workers will benefit, and the Norwegian and Swedish manufacturers will no longer have the ghost of an excuse for opposing the tardy adhesion of their countries to the convention. There are now twelve European states where phosphorus matches are prohibited. As regards America, the prohibition has been adopted in Mexico, and the United States have taken such equivalent steps as their constitution allows, by imposing a prohibitive tax on manufacture, and by prohibiting importation and exportation."

* * *

During the past year the Association has been busily engaged preparing for further developments as regards the hours of work for women and young persons, and the night-work of boys in industry, questions which have at last been accepted by the Powers for consideration. The Association has also been pressing upon the Governments the possibility of further regulating the hours of work in continuous processes like mining, and proposes a treaty to introduce three eight-hour shifts instead of the two spells of 12 hours each.

NEWS OF THE CHURCHES.

Special Notice to Correspondents.—Items of news for this column should be sent immediately after the event, and should reach the editor on Wednesday, except in the case of meetings held too late in the week to make this possible.

Cardiff.—On Tuesday evening, June 10, an interesting lecture on "Hungary" was given by Mrs. John Lewis, of Pontypridd, in connection with the West Grove branch of the British League of Unitarian Women. Between 50 and 60 persons were present. The proceeds were devoted to the funds of the Cardiff branch.

Chowbent.—The school sermons were preached at Chowbent Chapel on Sunday, June 8, afternoon and evening, by the Rev. F. H. Vaughan (in place of the Rev. H. E. Dowson, whom illness prevented), the address at the morning service being delivered by Dr. George Jessel, a member of the congregation, and a teacher of the Young Men's Class. There were, as usual, large attendances, and special music was given by the choir and the children. The collections, for the day, including donations, amounted to £86 11s. 2d., an increase of £18 on last year, making the highest collection ever reached.

Halifax: Memorial to the Rev. F. E. Millson. A tablet to the memory of the Rev. F. E. Millson, who was minister for 34 years at Northgate End Chapel, was unveiled on Sunday, June 8, after the morning service. It is mounted in a large frame of solid unpolished oak simply but beautifully carved by Mr. Tempest, and the copper plate bears, in addition to a suitable inscription, a life-

sized head of Mr. Millson reading in the top left-hand corner. The portrait has been most admirably wrought in copper by Mr. R. E. Nicholson, and the design for the carving and also the lettering on the tablet is the work of Mr. Henry Mawdesley, a member of the Halifax Arts and Crafts Society. The inscription is as follows:—"Francis England Millson, born June 1, 1829, died February 26, 1910. For 34 years—March, 1872, to June, 1906—minister to the congregation meeting in the Northgate End Chapel, Halifax. In grateful memory of one who, by his learning, courtesy, and thoughtfulness for others, and by his earnest labours in the cause of education, won the affectionate regard and admiration of his fellows. This tablet is erected by friends and members of the congregation who treasure in their hearts the inspiring memory of his faithful and gracious ministry. 'They that love wisdom prepare for themselves friendship with God.'" The words quoted at the foot of the tablet formed the subject of the Rev. W. L. Schroeder's sermon on Sunday morning, in the course of which he showed how Mr. Millson's ministry was summed up in these words. Mr. R. E. Nicholson, speaking prior to the unveiling ceremony, paid a warm tribute to the late minister of the Northgate congregation, referring to his wonderful memory and the fresh and simple manner in which he put things before them in the course of his sermons, his sympathetic nature and cheerfulness of disposition, the interest he took in the young folk and those who found it difficult to make both ends meet, his constant desire to help others and make them happy. The fact that they would always have Mr. Millson's face before them would remind them of all this if ever they forgot, and help them and their children to realise what a fine man Mr. Millson was. His influence would never pass away, he hoped, from the congregation nor from his fellow-townsmen. Mr. Sagar, in endorsing what the previous speaker had said, referred to the fact that he had himself spent 21 years in close connection with Mr. Millson. The memorial was unveiled by Mrs. Oddy, a member of the congregation, and one of Mr. Millson's oldest friends. Speeches were also made by Mr. John Shillito, J.P., whose memories go back for 60 years, and Mr. J. Teal, who dealt with certain characteristics of Mr. Millson's life and teaching which had particularly impressed him. The memorial, which is affixed in the north transept, has been subscribed to by most of the members of the congregation, friends in the town, and several ministers.

Leeds.—The Rev. C. Hargrove, M.A., Minister Emeritus, occupied the pulpit of Mill-hill Chapel on the morning of Sunday, June 8. His subject was "The Peace of God." Not many years ago, he said, peace societies were mainly composed of the members of the Society of Friends. Now bishops ranked themselves as presidents and vice-presidents of such societies, and they had spread to every country in the world. This was a symptom of the desire for peace, a desire most gratifying to a church which acknowledged one God, one Father. At the same time, it was no use rejoicing at the strength of those with them if they refused to recognise the alarming symptoms on the other side. Never, in the whole history of mankind, had the resources of war been so great and so manifold, so tremendous in power, or so engineered with something that seemed like diabolical inspiration as they were to-day. Land, sea, and now air were each occupied by engines of war. Each nation had contrivances at once for attack on other peoples and defence of themselves. All the resources of commerce, all the inventions which the wit of man had yet devised, all the wealth of the world were lavishly squandered on means of defence which should only be necessary among bar-

barous nations which had not learnt the art of peace. Years ago he had set before that congregation figures of the armed forces maintained in Europe, and of the expenditure on them. Were he to repeat them to-day they would raise a smile by their smallness, coupled with a sigh for a return to them. And that was not all. To-day there was a civil war going on in their midst, which gave no promise of possible peace. Would masters and men agree together because England and Germany had come to terms? Would property owner and wage earner be satisfied, each with his share because the nations were at one? Even if the war between the haves and the "have-nots" were finally settled, would there then be peace on earth? Would the rivalries of men be at an end, would party strife cease, would men love one another? Even if all the churches came together to the worship of the one God, would that bring the real peace of God? Trouble, fear, anxiety, remorse, disease, death, these and other miseries of our human lot would not cease with wars, trade disputes, and the rivalries of parties and churches. The peace of God came not—and could not come—in change of circumstance, however desirable, for it was the peace Jesus taught the way of when he prayed "Thy Will be done."

The Mill Hill Chapel *Calendar* for June contains the following tribute to the late Mrs. Edward Schunck, who died on May 16, reprinted from the *Yorkshire Post*:—"The death of Mrs. Edward Schunck, of Gledhow Wood, Leeds, at the ripe age of 80, removes from the life of the city an interesting personality, and a prominent member of one of the best-known local families. Mrs. Schunck was a daughter of the late Mr. Darnton Lupton, one of six brothers, who played a public-spirited part in the affairs of Leeds. Mr. Darnton Lupton was Mayor of Leeds more than once, and so greatly regarded was the family that we believe on the occasion of the designing of the present City-square one of the suggestions made at the time was that it should be named Lupton-square, in recognition of the honourable contribution of the bearers of the name to the welfare of Leeds. Miss Kate Lupton, as she then was, married Mr. Edward Schunck—who died in 1889—of the well-known firm of Schunck & Co., woollen merchants, of Leeds and Bradford, whose business has been established nearly a hundred years. Mrs. Schunck carried on with consistency and a fine glow of earnestness the high traditions of her family. Not only was she a generous and discriminating subscriber to philanthropic institutions, but she took an active and understanding personal interest in many works of public usefulness. She was a woman of unusual strength of character, and was wise and deliberate in purpose; and persons admitted to her friendship were well aware of the wealth of true kindness that lay behind a firm and even somewhat austere demeanour. One of her chief and most vivid interests was the Yorkshire Ladies' Council of Education, of which she was an original member. She was also an original member of the committee which established the Leeds Girls' High School, besides being deeply concerned in the working of the Home for Friendless Girls, and the Windsor-street Industrial School, now under the management of the Education Committee, while her keen and practical sympathy with the Leeds Infirmary and with the University extended over a great number of years. Like other members of her family she was in religion a staunch Unitarian, and as a devoted supporter of the faith which she held dear she gave zealous assistance to the work at Mill Hill Chapel. There are three children of the marriage—a son and two daughters. The elder daughter is Lady Airedale, and the younger Mrs. C. W. Wade. The son, Mr. J. Edward Schunck, who is now living in the West of England, is a member of the firm of

Schunck & Co., and he has twice fought in the Liberal interest as a Parliamentary candidate in a south-western constituency.

Leigh: Appointment.—The Rev. G. A. Ferguson, of Pudsey, has accepted a unanimous invitation to become the minister of the Unitarian Church at Leigh, and will begin his duties there on the first Sunday in September.

London Lay Preachers' Union.—On Friday, June 6, the Union held a conference on the subject, "What think ye of Christ?" Mr. A. S. Noel, who opened the conference, made a distinction between the "Christ spirit" which was universal, and the personality of Jesus. He did not think that, in asking the question, Jesus referred to himself. He deprecated the attitude of intellectual criticism which caused men to approach the Gospel records with the principal object of detecting the elements of superstition and error in them. The important fact was that Jesus uniquely realised the Spirit of God in humanity, and that, despite all the narrow and limiting ideas which had grown up around the word "Christ," he had brought home to the hearts of men a sense of the Divine sonship of all. The other speakers considered that, in asking his question, Jesus was only desirous of obtaining a definite opinion from his disciples concerning himself and his mission; and the remainder of a very helpful and interesting meeting was devoted to an exchange of thought and comparison of experience on this question of the significance of Jesus for men to-day. The very diversity of the views expressed, the contrasted traits of character through which he appeals to our admiration—his audacity and his gentleness, his passion for reform, his purity of life, his way of facing death, his freedom from conventionality and the breadth of his sympathies—all these things helped to impress those present with a new sense of the extraordinary power of a fine personality to stimulate and help the most diverse types of men.

London: Peckham.—The 38th Sunday school anniversary and flower services were held on Sunday, June 1. Special sermons were preached by the Rev. D. W. Robson, B.D., to good congregations.

New Zealand.—The Rev. J. H. G. Chapple, of Timaru, and the Rev. R. J. Hall, Auckland, have been visiting the churches in Dunedin and Wellington. At the latter place both were announced to be present and to give addresses at a Unitarian rally on May 21. At Dunedin Mr. Hall was announced in the calendar to preach on May 25, June 1, and June 8; Mr. Chapple on June 22 and 29. On May 25, June 1, June 8, and June 15, Mr. Chapple had promised to preach at Auckland, in addition to giving two special week-night lectures on "My Passage from Theology to Religion," and "Is a World Religion Possible?" June 15 has been fixed for the Sunday-school anniversary.

Unitarian Van Mission.—In London a fortnight's mission has been opened at Walthamstow, the meetings being chiefly conducted by Mr. Barrett Ayres, the pioneer preacher in charge of the Walthamstow Church. There has been an absence of exciting incidents, but many questions have been asked and an unusually large number of inquiry cards have been received. In addition to the van meetings arrangements are being made for a large number of open-air meetings in London during the season. At Walthamstow, Stratford, and Forest Gate the pioneer preachers are holding weekly meetings which will be continued throughout the summer. The Lay-Preachers' Union is co-operating with members of the Open-air Class in others on pitches selected with a view to following up the van missions. More assistance is wanted for the campaign, and volunteers will be welcomed either as speakers or as stewards. The whole of the work is being organised in connection with

the Van Mission, with the co-operation of the Lay-Preachers' Union and the district minister of the London District Unitarian Society, and offers of help should be addressed to Thos. P. Spedding, missionary agent, Essex Hall, Essex-street, Strand, London, W.C.

Walsley.—The annual sermons were preached on Sunday, June 8, at the Unitarian Church, the scholars' service in the morning being conducted by Mr. D. Campbell, of Bolton. The sermons in the afternoon and evening were preached by the Rev. R. Travers Herford, B.A., of Stand. A noticeable feature of the services was the singing of the children. The collections for the day amounted to £51.

NOTES AND JOTTINGS.

THE AUTHORESS OF "LAY DOWN YOUR ARMS."

It may surprise many to learn from a writer in the *Daily News and Leader* that the Baroness von Suttner, who celebrated her seventieth birthday this week, was converted to the cause of peace by her own book, "Lay Down your Arms." She was not, at least, a professed pacifist when she wrote it, although since its appearance the chief work of her life has been peace propaganda, and in spite of advancing years she still contemplates carrying on her splendid work and continuing her memoirs from the year 1902 to the present day. She has been much impressed during her recent visit to the United States with the help which America is giving to the peace movement, and has a great desire to dispel the ignorance which exists regarding that country and the character of its inhabitants on this side of the water.

* * *

BARONESS VON SUTTNER has had a most interesting career, and her marriage was not only a romance but the source of long-continued happiness and inspiration in work, for her husband felt with her that it was their duty to "labour and strive for the good, for the inextinguishable light of truth." She is the foremost woman pacifist of the day, she is the writer of one of the two most widely read novels ever penned by a woman, and she is also the only woman who has received the Nobel prize for work in connection with international peace.

THE LATE FATHER STANTON.

An appeal for £10,000 has just been issued by the executive committee, formed out of the general committee, to give practical effect to the resolution that there shall be a memorial to Father Stanton "as worthy of his great name as the generosity of his friends can make it." The general opinion is that the memorial should be the offering not only of the parish and congregation of St. Alban's, Holborn, but also of the world-wide company of men and women who count themselves indebted to Father Stanton, and wish to express their gratitude in as striking a way as may be possible. The suggestion which seems to find most

favour at present is that a Lady Chapel should be added to the church he served and that his monument and effigy should be placed within it. He always deplored on many grounds the absence of such a chapel, and it might be made a beautiful addition to the church if the expense which this would involve could be adequately met.

TEMPERANCE IN THE ARMY.

The annual meeting of the Royal Army Temperance Association was held recently at Caxton Hall. In the absence of the Secretary of State for War, Lord Methuen presided. Colonel Seely sent the following telegram:—"A perusal of the report of the Royal Army Temperance Association moves me to congratulate your council on the progress of its activities, to express my satisfaction at the continual spread of temperance in the Army, and to wish you every success in your valuable work." Lord Roberts wrote expressing his gratification at the admirable progress made by the Association. According to the annual report the number of branches had increased in the past year from 200 to 210, and the total membership from 26,328 to 27,078. Lord Methuen said that during his command of the eastern portion of England, and while he was Commander-in-Chief in South Africa, the regiments that were the best in discipline, in the field, and in barracks were those that were the best known for temperance. They were more reliable and were certainly every bit as smart as the others. The total abstainer and the temperance man had an enormous pull, when he left the Army, over the man who was not.

A HEALTH-TEACHING TOUR.

The village health campaign, in connection with the Women's Imperial Health Association, will shortly be started for the summer. It will last three months, and will be carried out by means of a caravan, "The Florence Nightingale," which will be under the charge of Miss J. E. St. Clair for the first six weeks, and Dr. Elizabeth Sloan Chesser for the rest of the time. The lectures will be illustrated by cinematograph films dealing with such practical subjects as the washing and dressing of a baby, the comparative values of foods, and the fly danger. Among the other varied activities of the Association the Juvenile Health Crusade is not the least successful. Last year a tour was made by the crusaders through Sussex, and the school teachers welcomed them with cordiality, recognising the assistance thus rendered in their own work of instructing their pupils in matters relating to hygiene. The children who become members sign a pledge to keep ten simple health commandments, and those who are most successful in observing the rules receive badges. A fête in connection with this movement will be held probably at the Crystal Palace at the end of June, when a conference of Crusade workers will take place at which it is hoped some useful suggestions will be made for the further development of the work.

OUR CHESS COLUMN.

SPECIALLY CONTRIBUTED

By PHILIP H. WILLIAMS, F.C.A.

JUNE 14, 1913.

All communications for this department must be addressed to the office of THE INQUIRER, 3, Essex-street, Strand, W.C., marked "Chess." Criticisms and solutions will be acknowledged, and should be received the Saturday following publication.

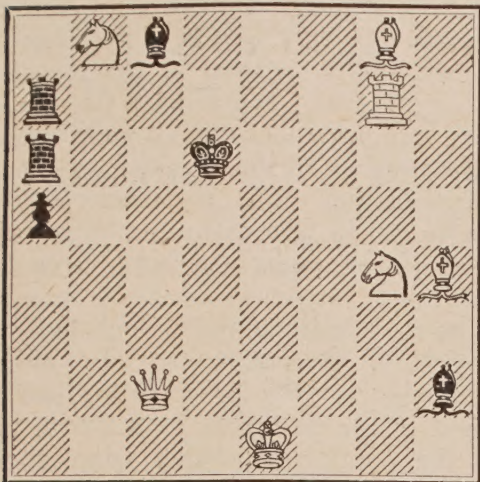
PROBLEM No. 10.

By T. R. DAWSON

(First Prize, Western Daily Mercury).

BLACK.

(6 men.)



WHITE.

(7 men.)

White to play and mate in two moves.

SOLUTION TO No. 8.

1. Kt. K3 (key-move).

Correctly solved by H. G., B. V., G. Hare-Patterson, T. Bulman, H. L., Rev. B. C. Constable, R. E. Shawcross, E. Wright, A. Mielziner, W. E. Arkell, W. Clark, W. Coventry, A. H. Ireland, A. J. Hamblin, F. S. M., G. Ingledew (also No. 7), and Percy Grimshaw.

TO CORRESPONDENTS.

T. BULMAN.—True: but the mate is substantially the same, is it not?

Rev. B. C. CONSTABLE.—I think not; kindly look at No. 8 again. If now 1... Q. Kt7, 2. B x Q is not mate.

To correspondents not included in above list.—1. Kt x P is defeated by 1... P. Q4; if 1. B x Q, ch, Black interposes the P—no mate.

Mr. Dawson, the composer of No. 10, is a native of Leeds and has made a big reputation for himself as a designer of chess puzzles and eccentricities. He is an inveterate solver, and can also compose serious problems, as shown by our quotation. The freedom of construction, absence of White pawns, and conspicuous neatness are all factors which doubtless influenced the judges in favour of this prize-winner. The White K serves two purposes: one is to prevent a "dual" when 1... B. Kt6; the other cannot be referred to without affording a clue to solution. The position of the White K should mislead the solver, and, it should be added, quite legitimately. It would be good practice for my solvers to try to trace this deception after they have discovered the correct solution. If No. 8 is once more referred to, it will be noted that were it Black's move, then 1... P. R7, ch, is successfully met by 2. K. Kt2 dis. mate. If, however, means had to be taken to provide a mate for this check, the problem would be much easier to solve. Now if No. 10 is studied, it will be seen, similarly, that Black can check by 1... R. K2, but this is successfully met by 2. B x R mate. If this reply were not ready, a valuable clue to the solution would have been afforded.

Next week I will quote what I consider is the most "artful" two-mover I have ever composed. There is no catch whatever, but it deceived over 40 out of 100 solvers in the Chess Amateur.

White Star Touring Club

(President: Mr. WM. CARTER, Parkstone)

has been formed by a few friends who have found from experience that, for Continental Holidays, a small party working in a friendly co-operative manner can obtain at less cost all the advantages offered by professional agencies, without the attendant disadvantages.

PROGRAMME FOR 1913.

Tour.			
5	June 17, INTERLAKEN ...	£8 12 6	6
	Hon. Conductor: Alderman H. S. CARTER, J.P.		
5a	June 17, GRINDELWALD (walking)...	£9 0 0	0
	Hon. Conductor: Mr. H. D. KELL.		
6	June 27, MONTREUX ...	£8 0 0	0
	Hon. Conductor: Mr. WM. CARTER.		
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Printed by UNWIN BROTHERS, LTD., 27, Pilgrim-street, Ludgate Hill, London, E.C., and Published by THE INQUIRER Publishing Company, Ltd., at the Office, 3, Essex-street, Strand, London, W.C. Manchester (Wholesale), JOHN HEYWOOD, Deansgate.—Saturday, June 14, 1913.

* Regarding Advertisement Rates see inside Front Cover.